The golde boke of chꝛiſten matrimonye,

mooſt neceſſary ⁊
profitable foꝛ all thē, that
entend to liue quietly and
godlye in the Chꝛiſten
ſtate of holy wedlock
newly ſet foꝛthe in
Engliſh by The-
odoꝛe Ba-
ſille.

¶ Hebꝛe. xiii.

Wedlocke is honoꝛable among
al parſons, ⁊ the bed vndefiled.
But whoꝛemongers ⁊ adulte-
rers God ſhall iudge.

Prouer.5.

¶ Be gladde wyth the wyfe of thy yougthe, as wyth a louynge hynde and frendely roo. Let her breſtes alwaye ſatiſfye the, and holde the cōtent wythe her loue. Oh my ſonne, why wylte thou haue pleſure in an harlotte, and embrace the boſome of another woman?

Prouer.12.

¶ An honeſte louynge and diligente wyfe is a crowne, that is to ſaye, a great honour and glory, to her huſbande. But ſhe that behauethe her ſelfe vnhoneſtly, is a corrupcion in his bones.

Prouer.18

¶ He that fyndeth a good wyfe, fyndeth a great treaſure, and he ſhall receyue pleaſure at the Lordes hande.

Prouer.19.

¶ House and ryches is gyuen a man of his parentes, but a wyſe and diſcrete wyfe is vnfaynedly the gyfte of the Lorde.

18.. [illegible]

¶ To his ſinguler good frende maſter Anthony Gryſe, Theodore Baſille wyſheth long lyfe, cōtinuall health & proſperous felicite.

If God, whiche is the alone gyuer of all good thynges, had endewed me wyth the diuine gyfte of ſuche & ſo great eloquence, that I myght iuſtly and wythout ony reprehenſiō haue cōpared wyth that mooſt excellent Grecke Pericles, whoſe vayne of ornate eloquence eyther in perſuadynge or diſſuadynge euen of very nature ſemed to be incomparable, & not able of ony mortal mā to be obtayned, nor yet ſcaſely in ony poynte ſo muche as a ſhadowe of the ſame to be expreſſed: yet I here frely cōfeſſe that I myght well appeare more barbarous thā the rude and groſſe Garamantes, yf I ſhould take vpon me to decantate and ſet forth the dignite of honorable wedlocke accordynge to the deſertes therof, and exalte it wythe ſuche encomies, laudes & prayſes, as it hath alwayes ben thoght worthy euen of them, that haue mooſt floryſhed wyth pregnant wyttes & excelled with al kynde of knowledge bothe diuine and humayne. Lette other prayſe Chaſtitie ſo muche as they lyſte,

Iaco.i.
i. Cor.iiii.

A cōpariſon betwene chaſtite & wedlocke.

whiche, they ſaye, would God it were ſo, fylleth heauen, yet wyl I commend matrimony, which replenyſheth bothe heauen and earthe. Let other ſet forth ſyngle lyuynge wythe ſo many prayſes, as they can accumulate and tomble one in anothers necke, for as much as it is voyd of all care, trouble & diſquietnes, yet wyll I for euermore commend the ſtate of honorable wedlocke whiche refuſeth no kynde of payne and trouble, ſo that it maye brynge anye profyt at all to the publique weale of Chriſtendome. Let other approue ſolitarye lyuynge, whyche is partaker of none of all thoſe burdennes, that the common ſorte of mē do ſuſtayne, yet wyll I preferre that ſtate of lyuynge, whiche accordyng to the order of charitie, is redy at all tymes to beare the burdens of other, and to ſeke the quietnes of other, no leſſe than of it ſelfe. Let other prayſe yͤ kynde of lyfe, wherby mankynde decayeth and in proceſſe of tyme ſhoulde be vtterlye deſtroyed, yet wyll I commende that manner of lyfe, whiche begetteth and bryngeth forth to vs excellent kinges, noble Prynces, Prynceyple Dukes, puyſſaunt Lordes, valeaunt Knyghtes, connyng artificers for the maytenaūce of the cōmon weale learned wryters &c. Let other auaunce that lyfe, wherby Monarchies, Empyres, & kyngdōs be made deſolate, barren and vnfruytfull, yet wyll

Roma. xv.
Gala. vi.

I mooſt of all prayſe that lyfe, whiche maketh realmes to floryſh with innumerable thouſandes of people, wherby the publique weale is preſerued in ſafe eſtate. Lette other prayſe ſuche as maye iuſtly ſeme to be monſtures of nature for theyr ſterilite and barrennes, yet wyll I commende them, whiche accordynge to theyr fyrſte creation and the natural diſpoſicion, that God from the begynnyng engraffed in thē, are frutefull as a plenteous vine. Let other allow the fanſy of thoſe belly Goddes, whiche for a volupteous, careles and ſwyniſh manner of lyuyng, & bycauſe they wyl not lyue of the labour of theyr owne handes & the ſweate of theyr owne browes after the commaundement of God, had rather lyue lyke abhominable adulterers, ſtinking whoremongers, vncleane fornicatours, deteſtable Sodomites, vnnatural monſtures vnto the greate ſlaunder of the Chriſten religion: and ſo to dye as vnprofitable cloddes of the earth, thā godlye to marrye and leaue behynde them ſuche frute, as in tyme to come myght both proſpere the common weale and alſo ſet forth the glorye of God, whan notwithſtandyng both the lawe of God, of nature, and of man both ſuffereth and prouoketh them vnto the contrary, ſeynge they haue not the gyfte of chaſtite gyuen them, and it is better to marry thā to burne, as ẏ Apoſtle

Gene. ii.

Pſal. c.xxvii.

i. Cor. vii.

ſayth: yet wyll I commende and prayſe ſuch as do not degenerate, as Icarus dydde, from theyr natural kynd, but enbrace holy wedlocke, which is honorable amonge all parſonnes, and bryng forth frute accordynge to the commaundement of GOD, becauſe they wyl not perpetrate nor ones attempte ony thynge, that ſhoulde be vncleane in the ſyghte of God, and a ſtomblynge ſtocke to theyr owne conſcience. To be ſhorte, lette other prayſe them, whiche whan they dye, leaue no lyuyſhe & quycke teſtimonies behynde them, yet wyll I commende them, which, whan they gyue ouer to nature, leaue quycke and lyuyſh teſtimonies behynde them, wherby they declare that they haue lyued, & not bene vnfrutefull nor vnprofitable to the Chriſten publique weale. For can chriſtẽ matrimony be ony other wyſe than a thynge of great excellency and incōparable dignite, ſeynge it was not ordyned of Minos, of Creta, nor of Licurgus of Lacedemonye, nor yet of Solon yͤ Athenian, but of the mooſt hygh and immortall God hymſelfe, & by hym, yea by hī alone cōmended to mankynd in as much that menne may ſeme to be allured moued and ſtyrred vnto this ſtate of lyuynge wͭ a certayne inſpiraciō of the holy ghoſt. In Paradyſe alſo that garden of pleaſure was it inſtituted, yea and that before ony ſynne reygned in this

Heb xiii.

Not mā but God himſelf inſtituted holy wedlocke, yea and that in Paradyſe

Gene.ii.

this worlde, to ſhewe that it bryngethe to man great ioye, wealth, felicite & quietnes. And ſyns that tyme hath it euer ben had in great eſtimation, yea and that not only amonge them that profeſſe vnfayned faythe in the lyuynge God, but alſo amonge ſo many as only were led by ye inſtincte of nature, in as muche that it was recounted a thynge of muche ignominye, and reproche to lyue wythoute the ſtate of wedlocke & to be vnfruytfull. Were not the holy Patriarches marryed men? Did not the Prophettes of God liue in the chriſten ſtate of holy wedlocke? Dyd not God in the olde lawe bothe wyll hys preſtes to marry, & alſo appoynt thē, what wyues they ſhoulde haue? Was not Chriſt borne in maryage? Were not the Apoſtles of Chriſt marryed men? Dyd not Chriſt garnyſh mariage withe the fyrſte fruytes of his miracles, whan he wyth his mother & his Diſciples were at a weddynge in the Citie of Cana Galyle? Was not Philippe the Euangeliſte a maryed man, and had foure doughters excellently learned in holy Scriptures? Were not many other holy men both Byſhoppes and preſtes maryed longe after the Apoſtles tyme, as we reade in the autentyke hyſtories? Dothe not S. Paule call the forbyddynge of maryage, the doctrine of deuelles.

Gen. xi. xxiiii.
xxix. xli.
Leuiti. xxi.
Ezechi. xliiii.
Math. i.
Luke. i.
Math. viii.
Marke. i.
Luke. iiii.
i. Cor. ix.
Philip. iiii.
Joan. ii.
Actu. xxi.
Eccle. hiſto. Lib. iii. Capitulum. xxiiii.
i. Timot. iiii.

The excellency of weddelocke.

Of theſe thinges it is manifeſt, of howe great eſtimacion holy wedlocke hath euer bene ſyns ẏ fyrſt begynnynge of the worlde amonge all degrees of parſonnes. Who wyll not nowe commende honorable wedlocke, as a thynge of great excellency. Who wyll not thyncke it a ſtate of liuyng worthy hygh prayſe and commendacion? Who wyll not iudge that it ought to be embraſed with metynge armes, as they ſaye, ſeynge ẏ by it ſo many noble treaſures chaunſe vnto vs, vertue is mayntayned, vice is eſchewed, houſes are repleniſhed, cities are inhabited, the grounde is tylled, ſcienſes are practiſed, kingdomes floryſhe, amite is preſerued, the publique weale is defended, naturall ſucceſſion remayneth, good artes are taught, honeſt order is kepte, Chriſtẽdome is enlarged, Goddes word promoted, and the glory of GOD hyghly auaunced and ſette forthe?

The dishonour of wedlocke.

But alas, and wo is me for it, the glorye of this chriſten matrimony is now greatly obſcured, yea almooſt vtterlye extincte and quenched thorow the abhominable whoredome, ſtynking adultery, wicked fornicacion, and al kynd of vncleannes, whiche is vſed nowe a dayes amonge vs, yea and that frely and wythout ony punyſhment. There is no truethe, there is no mercye, there is no knowledge of God on the earthe, as

Ose, iiii.

the Prophet ſayth Curſynge, lyeng, manſlaughter, theafte and whorehuntynge haue ouerflowed the worlde. Men nowe a dayes hunte yͤ Stewes and harlottes houſes, as Hieremye ſayth. Hiere. v. They are become lyke wylde ſtõned horſes that ronne after meares, for euery one neyeth at his neyghbours wyfe. And woulde God this were the worſte.

Matrimony is deſpiſed, whoredome is had in price. True wyues a faythfull yokefellowes are neglected and ſet at nought, but whores and harlottes are embraſed, kyſſed, culled and much ſet by. Honeſte wyues ſyt at home and almooſt periſh for hõger, but harlottes are ſumptuouſly fed wyth all kynde of deynties. Matrimony is called an halter, but whoredome is recounted a pleaſure. Wedlocke is nowe taken for a kynd of lyuynge replete wyth all miſery, care, ſorow, pouerte, wretchednes and beggerye, but to lyue in whoredome and ſuche other deteſtable vncleannes, is recounted to lyue lyke a cleane and right vp man, lyke a luſty brute, lyke a ioly ruffelare, lyke a fellowe, that wyll not gyue his head for yͤ waſſhynge, yea lyke ſuche an one, as it woulde do a man good, ſaye they, to be in his company, he is ſuche a mynyon and pleaſaunt fellow, full of his mery conceates and wanton toyes. To tary at home but one daye wyth theyr wyues, is more than twyſe an hell, but to be dallyenge amonge whores, whole dayes, nyghtes and monethes, and there to ſpende all that they haue, is a pleaſure for a Pope, and recounted no payne at all. O good God howe longe wylte thou ſuffer this intollerable abhominacion: How longe ſhall the head rulars wyncke at this great wickednes: Shall Engelonde neuer be pourged of this fylthy vnclennes and vncleane fylthynes: Shall there neuer be a remedy found in Englōd for the extyrpacion of this dyuelyſh & to muche beaſtlyke vice, ſeynge we haue had ſo many occaſions gyuen vs in tymes paſt, & yet ſtyll haue dayly: Shall we euer laughe at this great abhominacion, whiche is waxed ſo hyghe, that it can growe vp no further: Shall this cōmaūdement of god neuer haue place among vs Engliſh mē. There ſhall be no whore amonge the doughters of Iſraell, nor no whoremongers amonge ẏ ſonnes of Iſrael: Are not we alſo ẏ people of God: Are not we Iſraelites, and ſuche as be conuerted from oure olde conuerſacion vnto true godlynes: Hath not God alſo redemed vs from all iniquite, and purified vs a peculiare people to hymſelfe, that we ſhould be earneſt followers of good workes: Oughte not ſo muche clennes of lyfe appeare in vs, as it dyd ī tymes paſt amōg the olde Iewes: Hathe God delyuered vs from

Deutro.xxiii

Titum.ii.

the power of our enemies, that we ſhoulde lyue
diſſolutely, and not rather that we ſhulde walke
before hym all the dayes of our lyfe in holynes Luke.i.
and righteouſnes: Is not this commaundement Exod.xx.
alſo gyuen to vs: Thou ſhalte cõmyt no whore Deut.v.
dome: Is it not ſayde to vs, For to auoyd for- Math.xix.
nicacion, let euery mã haue a wyfe of his owne i.Cor.vii.
and euery woman an huſbonde of her owne:
Why than do we tomble and burye our ſelues
in this fylthy and ſtynkynge puddle of vnclen-
nes, & not rather embraſe holy wedlocke, whiche Hebre.xiii.
is honorable amonge all men: Why haue we a
pleſure to forſake our owne wyues, and to rõne
a whorehontynge after harlottes: Why do we
conſume, waſte and ſpende awaye ſo vnthrifte-
ly all that euer we haue amonge noughtye pac-
kes, and leaue our poore wyues and chyldren at
home ſocoureles and vnprouyded for: Why do i.Cor.vi.
we make of the membres of Chriſt the mẽbers
of an whore: Certes oure finall deſtruction is
nearer at hande than we are ware of. For this
pronite and bent redines vnto this fylthy ſynne
of the fleſh is an euident token that the great &
terrible daye of iudgement is at hande. For a-
monge all other Chriſt rehearſeth this token be-
fore his commynge, and ſayeth: As it came to Math.xxiiii.
paſſe in the dayes of Noe, ſo ſhall it be lyke- Luke.xvii.
wyſe in the dayes of the ſonne of manne. They Gene.vi.vii.

Gene. xix.

dyd eate, drynke, marry, ⁊ were marryed euen vnto the very daye, that Nohe entered into the Arke, and the floude came ⁊ deſtroyed them all. Agayne as it chaunced in the dayes of Loth, they dyd eate, drynke, bye, ſell, plante and bylde, but the very ſame daye that Loth wente out of Sodome, it rayned fyre and brymſtone frō heauen and deſtroyedde them all. Accordynge to thoſe thynges ſhall the daye be, whan the ſonne of mā commethe.

Howe it is ſyn to marry.

To marry or to be marryed is no ſynne, ſo that it be done accordyng to Goddes worde, but to marry as they dyd in the tyme of Nohe, that is to ſaye for pleaſures ſake only, and to be fylthy in wycked conuerſacion as the Sodomites were in the tyme of Lothe, this is ſynne, this is wickednes, this is hygh abhominacion, this ſtinketh before the face of God, and deſerueth euerlaſtynge damnacion. What other thynge doth the mooſt parte of mē now a dayes? As I may ſpeake nothyng of the fylthy Sodomites, which alas for pitie, are nowe to common in yͤ world vniuerſally, howe many now a dayes cōtracte matrimony aryght and after the word of god? Who regardeth not more the pleaſure of yͤ fleſh, than the hauynge of fruite? Who hath not a reſpecte rather to the worldly rytches, than to the honeſt qualities ⁊ godly vertues of her, whome he enten-

¶ The wycked maner of maryenge nowe a dayes.

he entendeth to marrye. Who regardethe not more the vanite of beautye, than the honeſte of condicions, in as muche that a common prouerbe is ryſen therof among vs: I wyl, ſay they haue a wyfe ſomewhat ſmowtefayre, though ſhe be ſomewhat whoryſhe. Agayne, what payne is it to me, though other good felowes fare wel, ſo that I fare neuer the worſſe. Item, God ſaue ẏ ouen, that baketh ſuche bread, that all the whole houſe farethe the better for it. O extreme abhominacion. O ſhameles beaſtes. O vnnatural mõſtures. O wycked cloddes of the earthe. It ſhameth me to thynke, that they are not aſhamed to ſpeake. It ſhameth me to ſpeake, that they are not aſhamed to do. It ſhamethe me to do, that they are not aſhamed to reioyſe of. O very vilions & beaſtlyke ſlaues. Who is able to expreſſe ſyt ies by tonge or penne theyr wycked abhominaciõ. Fleſhly pleaſure before hauyng of fruite. Riches of the world, before riches of ẏ mynde. Beauty of face, before honeſt qualities & godly vertues. Ah whoryſh loue. Ah adulterous wedloke. Ah vayne vanite. A fayre woman withe-out diſcrete manners, ſayth Salomon, is lyke a rynge of golde in a ſwynes ſnowte. Agayne, fauoure is deceatfull and tranſitory, and beauty is a vayne thynge, but a woman that feareth God, is to be commended. The lyppes of an harlot, ſaythe

Vngodly prouerbes.

Prouer. xi.

Prouer. xxxi

Prouer. v.

lot, ſayth Solomon, are a droppyng hony cōbe, and her throte is ſofter than oyle. But the concluſion and ende of her, is as bytter as worme wood, and as ſharpe as a two edged ſword. Her feete go downe vnto death, & her ſteppes pearſe thorowe to hell. And what other thyng, I praye you, is a ryche woman without godly qualities, than an aſſe laden withe a greate multitude of treaſure? Beholde vnto what poynte theyſe whoriſh looſe bondes, housbōdes, I would haue ſayde, are fallen. This maketh them to ſet ſo lytle by theyr wyues, and to haue harlottes in ſo great price. For whan they once haue that they deſyred of theyr wyues, whan beauty beginneth once to decaye, whan the rytches are conſumed, which were the alone occaſion of hauyng theyr wyues, than caſt they theyr wyues vp for hawkes meat, as they ſay, thā are they wery of their olde paſture, and wyll looke for newe bayte.

What a ritch wemã without goodqualities is.

To muche of one thyng, ſaye they, is noughte. Shyft of meates is good. Iucundum nihil eſt, niſi quod reficit uarietas. Therfore muſt ther ſely poore wyues contrary to the law of nature God and man, be kept for holy dayes, teyed vp at harde meat, only beare the name of a wyfe, & fylthy whores ſhall be mayntayned wt all kynde of felicite, wealth and pleaſure. O the prepoſterous manners of this worlde. O the ſiniſtrall

Publius.

iudgementes of theſe wedlocke breakers. O the great dānaciō ꝥ hāgeth ouer theſe whorehunters heades. I leaue of to ſpeake of thoſe abhominable villōs, which prouoke theyr wyues wickedly to make theyr bodyes common to other for lucres ſake. Neyther wyll I rehearſe here, howe there be ſome huſbondes, whiche let oute theyr wyues to other, euen as men vſe to let out theyr hackney horſes for mony, and be at a compoſition wyth them, what they ſhal haue for theyr wyues quarterly, and they agayne ſhall for theyr monye at all tymes haue them not onlye at commaundement but alſo at a becke or wyncke, yea the huſbandes them ſelues wyll not diſdayne to brynge them. I alſo let them paſſe, whiche when they ſe other frequēt & vſe theyr houſes, yea and abuſe theyr wyues euen before theyr faces, wyncke at yͤ matter, & fare as though they knewe nothing at al of it, as we reade of a certayne manne called Galba, which, whan he ſawe Mecenas, minion to Auguſtus the Emperoure dallyyng wͭ his wyfe before his face, kyſte downe his head, nodded and fared as though he had ben aſleape. O ſhamefull abuſion. Can ony greater diſhonoure chaunce vnto the holy ſtate of honorable wedlocke? Do not theyſe thynges requyre a redreſſe? Were it not conuenient that the publique magiſtrates and common heade officers wͭ

Prouokers of theyr wyues to leudnes.

Note.

Pay not but ꝥ ye be warned.

ꝥ other nobles of ꝧ christē Realmes vniuersally should entreate of these thynges in theyr Parlyamentes, Assemblies, Synodes, Councels. &c. that whordome myght once be banyshed, and christen matrimony truely obserued, faythfully kepte, and reuerētly had in honour.

Of the negligent bringyng vp of childrē

Furthermore as they set nought by theyr wyues, so do they neglecte the ryghte institucion & bryngyng vp of theyr chyldren, sufferyng them to do what they wyll. Go they to God or to the dyuell, as they saye, they passe not. Theyr ensample leadeth the chyldren rather to perdicion thā vnto saluacion. For they heare nothyng of them but lasciuious wordes, wanton communicaciō & bawdy tales, or els chydynge, scoldyng, brawlyng, fyghtyng, and all kynd of wicked rudenes. What can children learne here? What goodnes is to be sucked oute of the breastes of suche vngodly parentes? Wo worth them, yf they do not amend and correcte theyr synfull manners.

Whense so great swarmes of wycked people aryse nowe a dayes.

For hereof commeth it to passe, that there are nowe a dayes so greate swarmes of wicked lyuers, as theues, whoremongers, bloudsoupers, men slears, abusers of the moost blessed name of God, false wytnes berers, extorcioners, couetous parsonnes, dronckardes, glottonnes, fayned frēdes, traytours, rebelliones. &c. Howe can they proue otherwyse, seynge they are brought vp wythout any feare of God, and wythout any knowlege of Goddes mooſt blyſſed lawe. It is a common ſaying, ſayth Salomon, that a chylde, whan he is olde, ſhall not go awaye from ſuche thynges, as he learned in his youth.

Pro. xxii.

Here maye we ſe as in a clere lampe of Phebus, howe greatly the glorious beauty of honorable wedlocke is defaced. Ah ſhall not that day once come agayne, that holy matrimony ſhalbe reſtored to her olde fauour? Ah ſhal not we once ſe that daye, that that glyſterynge ſtrompet adulterye ſhall be aſhamed to ſhewe her face? Ah ſhall it not once come to paſſe, that theſe whore hunters ſhall be aſhamed to appeare in yͤ ſyghte of honeſt marryed folke? Graunt, O Lord, graunt I mooſt humbly beſeche the, that it maye come to paſſe, yea and that ſhortely.

But ſome men peraduenture wyll merueil, howe it is come to paſſe, that matrimony nowe a dayes is ſo lytle eſtemed, and whoredome ſo commonly vſed, yea & that euen of them, whiche haue wyues of theyr owne, or elles maye haue. Uerely howe it chaunceth vniuerſally, I know not, excepte it be, that we be more prone, redy & bent vnto vice than vnto vertue, but of this am I certenly aſſured, yͭ it is eaſye to declare ſome cauſes of this great abſurditie. Fyrſte as touchyng yonge men of nobilite, we ſe dayely by experyence

The cauſes of the diſhonour of wedlocke.

Men of nobilite.

B.i. ence

Eccle. x.

ence that they for the mooſt parte marry theyr chyldren at theyr pleaſure whan they are verye yonge, euẽ to ſuch as wyll gyue them mooſt mõny for them, as men vſe to ſell theyr horſes, oxẽ, ſhepe or ony other cattell. Who that wyll gyue mooſt mony, ſhall be ſoneſt ſpedde. For all thinges are obedient to mony. They are not certen, whyther the parſon wyll proue godly, vertuous wel diſpoſed, wyſe, prudent, circũſpecte, honeſt &c, to whome they marry theyr yonge chylde, & yet are they ſtreyghtwayes redy to yoke them toge ther, ſo that mony come. They had rather the chyldren ſhould lyue euer after in perpetuall miſery, thã they would looſe the ſale of them, although they be ſcaſe ſale worthy, they be ſo yõg.

This kynde of marryng hath euer ben deteſted euen of the very Ethnykes, and of ſo many as haue bene illumined wyth ony ſparke of prude reaſon. And not wythout a cauſe. For whã they come ones vnto the perfection of age, & ſe o whome they could fynde in theyr harte to fan and loue better, than many of them begynne t hate one another, be wery one of another, ſpy one another, and curſe theyr parentes euen vn the pytte of hell for the couplyng of them toge ther. Than ſeake they all means poſſible ho be diuorced one from another. But yf it be ſo that they remayne ſtyl togyther, what frowar ouerwhartyng, ſcoldyng, & chydynge is there betwene them, ſo that the whole houſe is fylled full of thoſe tragedies euen vnto the toppe. One caſteth another in the tethe with theyr bloud and auncient ſtocke. Eche of them thynketh theyr ſelfe beſt at eaſe, whan they be furdeſt one from another. There is nothyng more diſpleaſaunt than one to beholde another. One wyſſheth anothers death. One draweth this waye, another ÿ way. He fauoureth this parſon, ſhe that. He ſpendeth his goodes in this place, ſhe in ÿ contrary. Eche of them is gladde to byde away from another. Thus goeth all to hauocke. Nothynge remayneth in ſafe eſtate. What a wretched and helliſhe lyfe is this? The baſer ſorte of people ſeeth this vnquiet lyfe, that is vſed among ÿ Gentyl men and theyr wyues, which ought to gyue an exāple of all honeſte and gētle ſoftenes to other, thā go they home, and if ony thynge, be it neuer ſo lytle, diſpleaſeth them, ſtreyght are they togither by the eares wyth theyr wyues, ſo that ſhortely after the whole towne is on a rore. If ony man beyng of a gentle nature and ſorte haue monyſheth his neyghbour of his vnquietnes & rough entreatyng of his wyfe, he is alſo redy to fall out with him, and ſayth, why may not I puniſh my wyfe ſo well as ſuche and ſuche a Gētlemā dothe? Whome ſhould we folowe but our hea-

Math.xviii
Luke.xvii.

des and ſuperiours: If it were not conuenient for vs ſo to do, I am ſure they woulde not do it. O euell example that ſowethe dyſcorde betwene manne and wyfe. Who ſo euer offendeth one of theſe litle ones, which beleue in me, ſayth Chriſt it were better for hym that a mylſtone were hãged aboute his necke, and that he were drowned in the deapth of the ſee. Wo be to the worlde becauſe of offenſes. How be it, it can not be auoyded, but ỹ offenſes muſt come. Neuertheleſſe wo be to ỹ man, by whom the offence cõmeth. What is the orygynal cauſe of all theyſe tragicall and bloudy diſſencions, but only the couetous affection of thoſe parentes, which for lucres ſake ſo wickedly beſtowe theyr chyldren in theyr youth & yoke them with ſuche as they can not fauour in theyr age: Were it not better and more godly to leaue them vnmaryed, vntyl they were of a lawfull age, and than ſo to beſtow them, that all parties ſhould be contented wyth all, & euer after lyue quietly togither in the Chriſten ſtate of holy matrimony vnto the vertuous example of the baſer ſorte: At the leaſt by thys meanes ỹ parentes ſhoulde be wythoute blame. But it is not ſo lucrefull. I graūt, not to the couetous parentes, yet muche more profitable for the chyldren in tyme to come. And wo be to that father, which had rather ſatiſfy his owne couetous af-

feccion

fection, than to procure a quiet mãner of liuing for his chylde. Themiſtocles although an Emperour and a man of great nobilite, whan men marueled why he marryed his doughter rather to a good honeſt playne man of the contre, than to a great ryche man and one of an auncient ſtocke, aunſwered: I had rather haue a man wout mony, than mony wythout a mã, meaning that he which is a man, ſhall ſoone get mony ynough for his neceſſary vſes, but as for hym, yͭ wanteth ſuch qualities as belongeth vnto a mã though he hath neuer ſo many poſſeſſiõs in ſtore & cõmeth of neuer ſo hygh bloude, yet is he but a baſtard, & ſhal ſoone loſe, yͭ hath byn long in gettyng. Thus ſe we that the couetous affectiõ of certen Gentyll men, whiche for lucres ſake mary theyr chyldrẽ before they come vnto any perfecte knowledge eyther of thẽ ſelues, or of other, is one occaſion, why holye wedlocke is ſo lytle eſtemed nowe a dayes, and ſo large a wyndow opened vnto whoredome and adultry.

Themiſtocles.

What ſhall we nowe ſaye vnto them, which at a wyſe and conuenient age come togither, yea and that not only by the procuremente of theyr parentes, but alſo by theyr owne conſent, & yet lyue wickedly to the great diſhonour of honorable wedlocke? Certes here muſt nedes be a great faulte, yf not on both, yet on one party. Dyſſen-

cion

Howe diſſenſion chaũceth many tymes betwene marryed folkes.

it oft chaunceth many tymes betwene ſuche, becauſe one can not be contente to forbeare another, to gyue gentle aunſwers, louyngly to cheryſh one another, and to be a lyke mynded in all honeſte and godly thynges, but ſtreyghtwayes fall out for euery lyght tryfle contrary to the bonde of matrimony. This engendreth muche hatred and diſpleaſure betwene marryed folke, in ſo muche that yf it be not ſhortely remedyed by mutual recõſilaciõ, it alieneth theyr myndes ſo farre one frõ another, ꝧ ſcaſely there cometh euer after ony harty frẽdſhip & true loue betwene thẽ. This is a great diſhonour to holy wedlock.

Frowarde & ſcoldynge wyues.

Some alſo haue ſuch froward & ſcoldyng wyues, that they can at no tyme be in quiet wythe them, they are ſo ladylyke and hygh in the ynne ſteppe, chefely yf they broght ony ſubſtaunce wͭ thẽ, than they thynke, ꝧ theyr huſbõdes ought of very duty to gyue them place, to forbeare them, and to ſuffer them to haue the preeminẽce, & to do what they lyſte. The beaſtes wyll not be in ſubiection to theyr huſbondes, but rather take vpon thẽ to rule, as though not only theyr goodes, but alſo themſelues were not theyr huſbondes and at his commaundement, yea an that by the appoyntment of God. This oftetymes cauſeth the huſbonde to gyue hys mynde to ſtrãge women, and to breake the bondes of wedlocke.

Gene.iii.
i.Cor.xi.
Ephe.v.
Colloſſ.iii.
i.Pet.iii.

The woman is not behynde, but ſhapeth hym an hood of the ſame cloth, and ſo is holy matrimony miſerably rent and torne.

Some alſo ther be agayne, which haue gentle wyues, louynge, faythfull, honeſt, obedient, & redy to do, what ſo euer theyr huſbondes commaundeth them, ſo it be reaſonable, godly & honeſt, & yet wyll they not be pleaſed nor contented, but lyke ſtubble curres, vngentylly entreate thē, beate them, buffet them, and put thē oute of the dores, handlyng them rather lyke dyſh cloutes, thā lyke honeſt wyues, vnto the great ſlaūder ignominy of holy wedlocke.

Curryſh huſbandes.

All theſe do muche derogate, obſcure & deface the dignite and excellency of chriſten matrimony, yea and that ſo muche the more, becauſe they profeſſe the ſame order of lyuynge, and yet lyue nothyng agreable to the ſame.

Another ſorte of people ther are, which might marry, yf they would, & yet do they rather choſe to lyue in abhominable whoredome, than they would couple them ſelues wyth an honeſt woman in lawfull maryage. Many obiecte & laye for theyr excuſe, pouerte, & ſaye, yͭ yf they ſhould marry, they were vtterly beggarde for all euer. To whome I aunſwere, If they be not able to healpe for to mayntayne an honeſt wyfe, which wyll alſo laboure, worke and take paynes to get

Obiectours o. pouertie.

Superfluous coſtes.

her owne lyuynge, howe are they than able to maynteyne theyr whores, and to awaye wyth the the coſtes and charges that they ſpende in wanton and ryottous companye, as I maye ſpeake nothyng of theyr waſte mony, whiche they conſume on theyr vayne tagged and garded apparell: Who euer wanted that lyued accordyng to Goddes worde? O thou wycked and ſhameles whoremunger, yf thou thorow the ſufferaunce of God haſte ynoughe to fynde the and to ſatiſfye thy beaſtelyke affectes & carnall pleaſures, why doeſt thou diſpayre of the bleſſyng of God, yf þ ſhouldeſt leaue thyne abhominable lyuynge, and take to the a true and lawefull wyfe? God leaueth no man ſocourles that putteth his truſt in hym, and diligently laboureth for his lyuyng accordyng to his vocacion and callyng. Dyd not Chriſt turne the water into ſwete wine at a certayne maryage to ſhewe that ſo many as lyue in holy matrimony accordyng to his word, ſhal neuer wante? The water of the ryuer ſhall ſoner be turned into wyne, and the ſtonnes of the felde into bread, than the faythfull ſhall be lefte ſocourles. Dyd not God fede the people of Iſraell wyth meate from heauen? Dyd he not gyue them drynke out of the hard rocke? Dyd he not make a crowe to bryng meat vnto the Prophet Helias twyſe on a daye, and ſo wonderfully fed

Ioan.ii

Mark well.
Exo.xvi.
Pſal.lxxvii.
Exo.xvii.
iii.Reg.xvii.

hym. Euē ſo wyll he do with vs, yf we be faythfull, and ſeake to lyue accordynge to his worde. The blyſſyng of the Lorde maketh men ryche, ſayth Salomon. I haue bene younge, ſayth the Pro. x.
Pſalmographe, & I am nowe olde, yet dyd I neuer ſe a ryghteous man forſake, nor his ſeed beggynge theyr bread on the earth. Pſal. xxxvi.
All the tyme of his lyfe he ſheweth mercy to the poore, and lendeth to them that haue nede, & yet hathe he goodes plenty and ynough for his chyldren that ſuccede hym. A good leſſon
Therfore thou that makeſt thy body comon to ony woman wythout the law of wedlocke, ceaſe from thy wyckednes, leaue thyne abhominacion, get vnto the ſuch a wyfe, as feareth God, loueth his worde, is gentle, quiet, honeſt, ſilente, of fewe wordes, ſeruiſeable, obſequious, modeſt, louyng, faythfull, obedient, and redy to do what ſo euer becommeth an honeſt marryed woman. Couple thy ſelfe with her, liue togither in ỹ feare of God, in cōcord, loue & mutual amite. Suffer no diſſenſion nor diſcorde to preuayle Follow thy counſell.
betwene you. If any diſpleaſure aryſeth, yet ſette your ſelues ſtreyghtwayes one to another. Ephe. iiii.
Let not ỹ ſon go down on your wrath. Thyke your ſelues to be thā mooſt ryche, whā mooſt cōcorde, amite, frendeſhyp, beneuolence, and loue reygneth betwene you, yea beleue this for a ſuerty, ỹ ye can not be poore, ſo longe as one of you loue another.

another vnfaynedly, and walke in the feare of God, but yf ye do not agre amonge your ſelues nor loue one another hertely, than ſhall yͤ curſe of GOD faull vpon you, ſo that all that euer ye haue, ſhal go to hauocke, and be your goodes neuer ſo manifold, yet ſhal they come to nought in ſhorte ſpace.

The bringing vp of childrẽ.

Furthermore brynge vp chyldren in the nurtoure of the Lorde. Order your family & houſeholde vertuouſly and accordyng to gods worde. Let nothynge appeare in the & in thy wyfe, that maye gyue ony occaſion of euel to them that be vnder the. Remember that God hath made the a Byſſhop in thyne owne houſe, and that therfore thou muſt be a diligent ouerſear and circumſpecte in the gouernaunce of them. For yf ony of them that be in houſholde wyth the peryſh thorowe thy faulte, theyr bloud ſhall be required of thy hand at the dreadfull day of iudgment. Theſe thynges to fore cõſydered, & in thy dayly cõuerſaciõ practiſed, faul þͧ & thy wyfe to labour, euery one of you, as god hath called you & pray to God yͭ he wyl bliſſe, proſper, fortunate and brynge your labours vnto good effecte, and doubte thou not, but that God ſhall ſo prouyde for the & thyne, that thou ſhalte wante no good thyng, as the ſcripture ſayth: Taſte and ſe that the Lorde is gentle, blyſſed is that man, that tru

Euery mã is a Byſſhop in his owne houſe.

Ezech.iii.and xxxiii.

Laboure.

Pſal.xxxiii.

ſtethe

ſteth in hym. Feare the Lorde, O all ye that are his Saynctes, for there is no ſcaſenes to them that feare him. The ryche haue wanted and hōgred, but they that ſeke after the Lord, ſhal wāt no good thyng. Agē, Caſt thy care on the Lord, & he ſhall noryſſhe the. Pſal. xliiii. Awaye therfore wythe thy whoredome, and marry in the Lord. Let no pouerte plucke the backe from the holy ſtate of matrimony.

Another ſorte of wyueles people there are, yͤ myght marry yf they woulde, and are of ſufficient habilite, yet do they abſtayne from mariage only for pleſures ſake, becauſe they maye yͤ more frely ronne at rouers, deflowre maydes, corrupt wyues, defyle wydowes, and lyue in all kynd of carnall voluptuouſnes. For ſo longe as they be ſingle, they thyncke it no greate offence thus to abuſe them ſelues. Therfore to be bound to one woman only, they recounte it more than curſe an hel, and by this meanes do they continew in a damnable ſtate of lyuynge. For the Scripture ſayeth, neither whoremōgers nor adulterers ſhal i. Cor. vi. inheryte the kingdome of heauen. All thoſe par- Ephe. v. ſonnes aforſayde cauſe that holy wedlocke is ſo lytle eſteemed, and that whoredome and adultry is ſo greatly vſed at this daye.

Hytherto haue I declared howe greatly yͤ honour and renowne of holy wedlocke is decayed, and by what meanes it is come to paſſe. What remayneth now but that ſome remedy be foũd: And would God that all men woulde employe theyr endeuour in this behalfe. Woulde God ẏ whoredom and adultry were ſo deteſted among vs, that it myght not once be named, as ẏ Apoſtle ſayth. Would God that all whorehunters ⁊ adulterers were ſo abhorred among chriſtẽ mẽ, that no man would vouchesafe to eate with thẽ nor to kepe them company, no nor yet to bydde them God ſpede. Certes it is a thynge much to be wondered at, that whoredome ſhoulde growe vp into ſuche heyght, among them that profeſſe the fruytes of the ſpirite. But what maruell is it, ſeynge that whoredome nowe a dayes is become, but a luſty courageous paſtyme of youth ⁊ reputed almooſt for no ſynne at all. We read, that yf a man amonge the Egyptians had bene taken in adultry, he ſhould openly in the preſẽce of all the people haue bene ſcourged naked wyth whyppes vnto the nombre of a thouſande ſtrypes. The woman that was taken wyth hym, had her noſe cut of, wherby ſhe was knowẽ euer after to be an whore, and therfore abhorred of al men. Among the Arabians, they that were takẽ in adultry, had theyr heades ſtryken from theyr bodies. Among the Athenians adulterers were punyſhed by death wythout mercy. In lyke ma-

Ephe.v.

ii.Joan.i

How greuouſye adultrye was puniſhed in times paſte.

The Egiptians.

I wolde all whores were ſo ſerued now a dayes alſo.

The Arabians.

me is it at this day among yͤ Tartariãs, & yet are they Infidels. If a womã among yͤ Germaines in tymes paſt, had bene conuicte of adultry, ſhe had all the hear of her head cut of, beyng ſtripped ſtarke naked, her huſband put her out of his doors before his neighbours, and in yͤ ſyght of al the people he ſcourged her wͭ whyppes about the cytye or towne, and euer after ſhe was ſo deſpiſed, that no man would vouchesafe to marry wͭ her. Amonge the Turkes euen at this day, they that be taken in adultry bothe manne and womanne are ſtonned ſtreyghtwayes to deathe wythoute ony mercye. Was it not ſo lykewyſe among the Iſraelites by the commaundemente of God?

The Athenians.

The Tartareans.

The Germaynes.

The Turkes

The Iſraelites.

Leuit. xx.

Deu. xxii.

Thus ſe we how whoredome and adultry in ymes paſte haue bene ponyſſhed, and yet is in ertayne nacions. Would GOD it were not aughed at euen amonge them, that mooſt of all ught to mayntayne the puritie and clennes of atrimony. But the redreſſe of all theſe mooſt perilous enormities pertayne vnto yͤ ciuile magiſtrates, whoſe office and duty it is to prouide at all whoredome & adultry be banyſſhed oute f the boundes of Chriſtendome, that holy wedlocke maye once agayne be had in price, & reſtored vnto her olde beauty & priſtine glory. How is thyng may mooſt conueniently be brought

The ciuile magiſtrates ought to redres all enormities.

to paſſe, the hygher powers for theyr wyſdome and diſcreciō, wherwyth they be endewed from aboue, ſhall eaſely conſyder.

A general admonicion.

I beſeche God proſper theyr mooſt godly trauayles in theſe & ſuche lyke enterpryſes, that vertue maye encreaſe and vice decaye. In the meane ſeaſon it ſhalbe very expedient that all men ſeake to lead an honeſt, pure, cleane and godly lyfe, and not ſuffer them ſelues by no meanes to be ſpotted wyth the fylthy ſynne of abhominable whoredome.

Maryed folke

Let them that be marryed ſeake none other ſtraunge company, but let the huſbonde be contented with his owne wyfe, and the wyfe wythe her owne huſbonde.

Unmaryed.

Let them that be vnmarryed, and cannot lyue wout ye cōpany of a womā, get thē wiues of theyr owne, and ſo lyue godly togither.

i. Cor. vii.

For it is better to mary, than to burne. And to auoyd fornicacion, ſayth the Apoſtle, lette euery man haue a wyfe of his owne, and euery womā womā an huſbond of her owne.

Single liuers

As for ſuche as entende not to entangle them ſelues wyth maryage, but determyn to lead a ſole and continēt lyfe, let them ſeake all meanes poſſible to mayntayne the ſame, as by readynge the holy Scriptures, by godly meditacions, by contynual prayers, and ſuche other vertuous exercyſes, vnleſſe they abſtayne from the acte of matrimony.

Cupiens uitare Scyllā, incidit in Charybdi.

Sathan our olde aduerſary drawethe them vntoal

kynd

kynde of wickednes, and ſuche vicious vnclennes, as maye not here wyth honeſtie be named. Let all prechers alſo in theyr ſermons exhorte ẏ hearers vnto puritie of lyfe. Let all fathers and mothers, maſters and maſtreſſes wyth al other gouernours ſe that none vnclennes be vſed amonge them that are vnder them. To conclude let vs all ſeake and deuyſe all meanes poſſible, ẏ holy wedlocke maye once agayne be had in ſuch honour, that all whoredome, fornication, adultry, inceſt, and all other vnclennes maye vtterly be abhorred, deteſted & hated worſſe than any venemous ſerpent. And to encourage all mãner of perſons in this behalfe, I haue ſet forthe this Treatyſe entitulyng of Chriſten matrimonye, whiche teacheth ſo largely all thinges that pertayne vnto that kynde of lyfe, that who ſo euer readeth it and practiſeth the ſame. I doubt not, but as he ſhall be occaſioned to forſake all vnclenes, and to embrace holy matrimony, ſo ſhal he be moued to gyue God thanckes for the ſettyng forth of this lytle worke in our maternall tong. I beſeche GOD, that it may brynge forthe no leſſe frute, than I haue entended by the ſettyng forthe of it. For well ſhall it be wyth the Chriſtes Churche, if they may once ſe holy wedlocke had agayne in honoure, and whoredome baniſhed out of the boundes of chriſtendome.

Preachers
Gouernours

This

The Preface.

This lytle Treatyſe (mooſt gentle maſter Gryſe) for the honeſt & ryght harty frendeſhyp, that hathe euer bene betwene you and me, ſyns ŷ fyrſt tyme of our acquayntaunce, & for the quiet and godly conuerſacion that I haue euer perceaued betwene you and the vertuous Gentlewoman your wife, and for the godly inſtituciõ and honeſt bryngyng up of your chyldren, I dedicate to you, as a manifeſt teſtimony of myne vnfayned loue and ryght harty amite towarde you and all yours, deſyrynge you frendly to accepte this my lytle gyfte, as the preſent of hym, whiche though he be abſent in body, and far frõ his natiue countre, yet is he preſent wyth you in ſpirite, and wyſſheth to you and to ſo many as tender the glory of God, and the promocion of his holy word, all good, happy, fortunate and proſperous thynges in Jeſus Chriſt, our Lord and omniſufficient Sauiour for all them that repent, beleue vnfaynedly, & walke accordig to his word, in whõ I byd you all well to fare. Grace be wt all thẽ, that loue the Lorde Jeſus Chriſte vnfaynedly. Amẽ.

¶ The Autor to the Chriſten readers.

Amonge other greuous ſynnes & ſhameles blaſphemies which in this laſte euell & perelous tyme haue ſore encreaſed, (whias therfore) & preuayled into a great nōber. This is not the leſt, I meane aduoutry wyth ſhameles whoredome, & all manner of vnclennes in vayne wordes & vnchaſte workes. All this nowe commeth by cauſe ý ſuch vyces beare no more theyr owne right names, & therfore doth no man eſteme the as they are in them ſelues, and in the ſyghte of God. The bloudye murtherer (I nede not here to ſpeke of a rougher name) is called a good bold man of his hãdes. The vſurer is named a good honeſt man. To be dronken, is to be mery. To commyt whoredome, is called as much as to exerciſe the worke of man, and to do as yong folkes that can not lyfte them ſelues vp vnto heauen. Many there be, ý boaſt them ſelus of aduoutry, yea many make but a ieſt, mockage & ſporte therof. To caſte oute vnclenlye wordes, & to ſynge vayne ſonges of rybaudry, is called good paſtyme, yea in many places (the more pitie) it is come ſo farre, ý theſe & ſuch lyke vices are coũted no ſynnes, neither is there any thyng rekened

Vices haue loſte their names.

C.i. for

for ſynne in a maner, ſaue only to talke of God and his truth.

To talke of god and his worde is coũted a great offence.

For no man is deſpiſed, reproued & reſiſted for quarelling, vſury, whoredome, ſwearyng, lyeng, dronkennes, glotonny, vayne ſonges, wordes, talkynges and geſtures. But yf any man ſpeake of God, and reproue ſuche conuerſacion for a vayne and vngodly lyuyng, or do ſynge of God, or meddle wyth ſuche ſonges as are made of ÿ gracious worke of the holy goſpell, agaynſt falſhode, hypocriſy, ydolatry and vice. he maye not be ſuffered, he ſhall ſoone be deſpyſed as one that ſlaundereth honeſt folkes, & medleth wyth newe ſtraunge thynges.

Whoredom now a days is ſhameles and comon.

Wherfore ſeyng ÿ ſuch vyces haue loſt theyr owne ryghte names: and ſhame is become honeſte, we haue this frute thereof, that the vncleannes of ſhamefull whoredome and aduoutry, is nowe become altogether common & ſhameles in the worlde. For though ſome nowe only of an euell cuſtome, ſome thorowe the ignoraunce of Gods worde, reſorte after vngracious company and folyſh paſtyme, yet for the mooſt parte do they folowe whoredome and aduoutry in ydlenes euen of a ſhamefull wycked purpoſe.

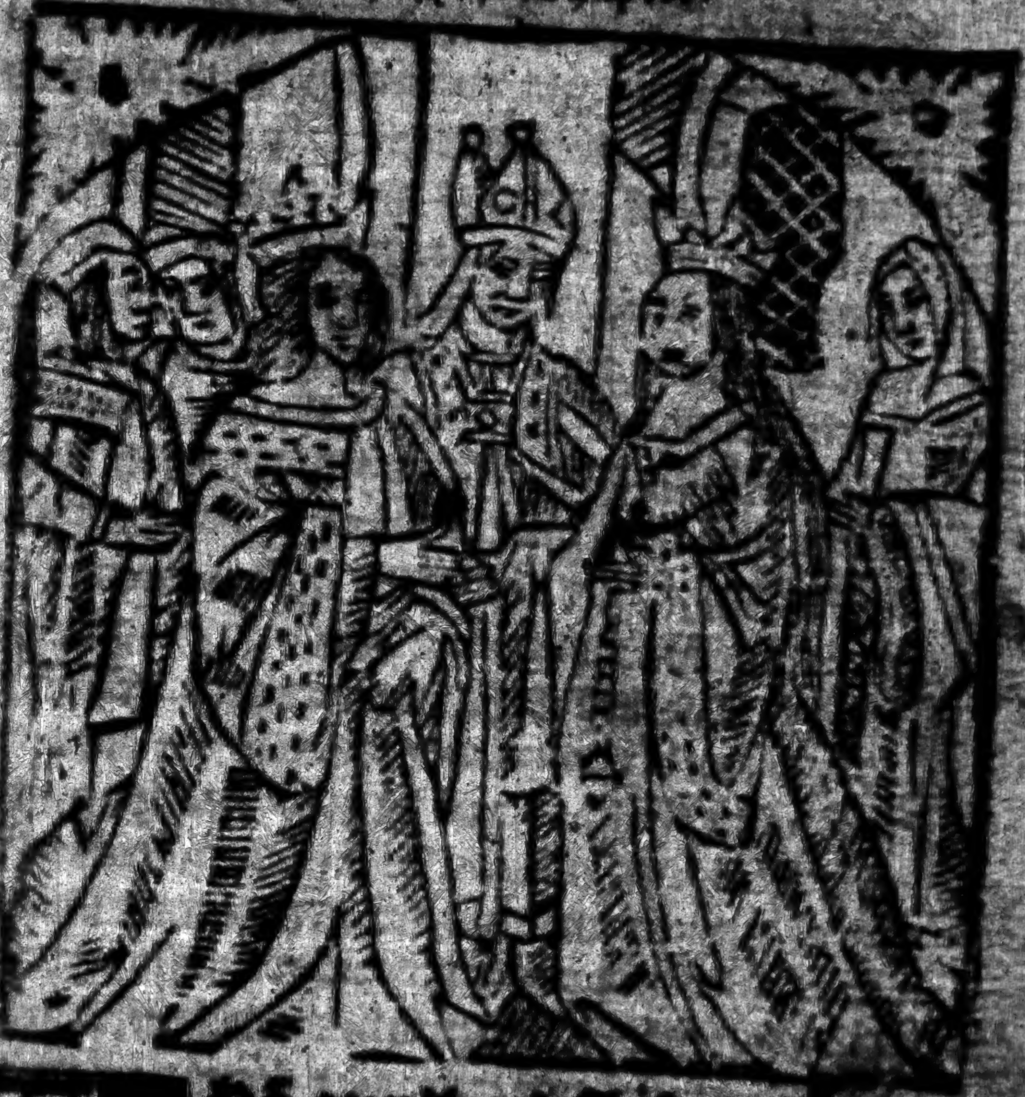
Wycked lyuers in wedlocke.

They alſo that lyue in wedlocke, and commyt neyther whoredome nor aduoutrye, lyue yet ſo miſerably in other poyntes, that thorowe theyr

con-

¶ The begynnynge, fyrſt & originall of holy wedlocke, whan, where, how, and by whome it was ordeyned and inſtituted.

¶ The fyrſt Chapter.



Whã our Lord Jesus Chriſte in the xix. of Mathewe, was ſpoken to in certayne poyntes concernynge wedlocke, he hadde a reſpecte behynde hym to the olde Teſtament, and gaue anſwere oute of Moſes, that he ſayd, howe that wedlocke at the begynnyng was ordyned of God hymſelfe. For as muche therfore as I nowe alſo am mynded to ſpeake of the begynnyng and fyrſt originall of holy wedlocke, I knowe no better, thã in lyke manner to ſtablyſh the ſame oute of yͤ Prophet of God Moſes, who wryteth and teſtifieth in the ſecond Chapter of his fyrſte boke, yͭ God made the man Adam altogyther perfect, ſet him in the Paradiſe or garden of pleaſure, and afterward ſayd immediatly: It is not good that mã ſhould be alone. I wyll make hym a felowe helper to ſtand nexte by hym. For when the Lorde had ſhapen man oute of the earth, he brought vnto hym all maner of beaſtes, that he myght geue euery one his right name, howe it ſhould be called, ⁊ that he might looke vpon thẽ. But among thẽ al found he none apte to be ioyned vnto him ſelfe, none that he could ſet his harte vpon, none lyke hym ſelfe, none that he myghte dwell by as by an helper and comforter. And vpon this ſayde God: It is not good, that man ſhould be alone. And therfore determined he withe hym ſelfe, to make an helpe and conforte vnto man. In the whiche proceſſe we perceaue alreadye, where holy wedlocke was inſtituted, namely in the Paradiſe and garden of pleaſure: yea and whan it was ordined, euen in the begynnyng of yͤ world before

The place Gen. ii. Playnely declared.

Wedlocke was inſtituted of God in paradyſe before the fall of mã in all proſperite. Of whom alſo it was inſtituted euen of no aungel or man but of God hymſelfe, doutles to mannes great comforte and helpe. For in as muche as God hi ſelfe ſayth: It is not good for man to be alone: It foloweth, that it is good for man to haue his owne lawfull mate. As for that euel which ſome tyme is ſene and found among maried parſons it commeth not chefely of holy wedlocke, but of the miſuſyng therof, and becauſe men do not as God commaundeth and as they ſhould do.

Nowe wyll we farther conſider, howe God dyd inſtitute holy wedlocke, & he hymſelfe made a companion for man, and brought him a wyfe. It foloweth thus in Moſes: Then the Lorde God caſt a ſlomber on Adã, and he ſlepte. And he toke out one of his rybbes, and in ſtede therof he fylled up the place wyth fleſhe: And thus dyd God make the woman, out of the rybbe that he had taken from Adam. Of this maner dyd god make for man a companion, lyke unto hymſelfe and mete for hym. Here nowe ought we to conſider the occaſion, why God made the womanne oute of the ſlepyng man, and not whyle he was awake: Of the rybbe, and not as well of ẏ earth as he had made the man to fore. For all this ſerueth to the declaracion of our purpoſe.

The creacyon of the woman.

Fyrſt in the ſlepe of Adam, dyd he ſet forth ẏ death of Chriſt, out of the which (unto the ſame Lord Chriſte) there is prepared a pure and holy ſpouſe in the Fountayne of water thorowe the worde, as Paule ſayth to the Epheſians ã fyft Chapter. Of ſuche health and grace of GOD ſhoulde maryed folkes alſo haue underſtonding and knowledge. Moreouer his mynde is to ſignifye unto us that in takynge holy wedlocke in hande, all tentacio̅s ſhold ſlepe. The ordinaũce regard, and feare of God, oughte to ioyne them togyther, that are dyſpoſed to marry. The woman was taken from and out of the ſyde of ma̅ and not from the earthe, leſt any man ſhoulde thyncke that he had gotten his wyfe out of the myer: but to conſider, that the wife is the huſbondes fleſh and bone and therfore to loue her: yet was ſhe not made of the head For the huſbonde is the heade and maſter of the wyfe Nether was ſhe made of the fete (as thoughe thou myghteſt ſpurne her awaye fro̅ the, & nothing regard her but euen oute of thy ſyde, as one that is ſet next unto man, to be his helpe & companion. And as the bone of the fleſh is ſtrong, ſo ought the huſbond to be the ſtrength, helpe and co̅forte of the wyfe. Therfore was ſhe alſo taken and created out of the ryb or bone, and not out of the fleſhe.

But in the circumſtaũce that followeth, ſhal euery thyng be more playn afterward. For now it folit followeth howe God gaue the woman vnto man, and howe that he receaued and toke her. God broughte the woman vnto Adam, and as it is euident in yͤ fyrſt Chapter, he bleſſed them and ſayde vnto them, growe and multiply, and fyll the earth. Out of the whiche wordes maye perceaue clerely, that God was the fyrſt cauſer of wedlocke, and fyrſt dyd knyt them togither, & bleſſed them. Nowe as ſoone as the womā was brought vnto Adam, & gyuen vnto hym, he ſayd immediately: this is once bone of my bones and fleſh of my fleſh. Afore dyd Adam behold and cōſidere all beaſtes and lyuyng creatures here vpō earth and gaue euery one his peculiar name accordyng to his kynde, but among all thynges lyuyng he found none, to whome he myght beare an harte and mynde, namely to dwell by it, to loue it, and of it to procreat one lyke vnto hym ſelfe. And therfore is it reaſon, that wyth fyre they be punyſhed vnto death, which agaynſt all kynde and nature of man, haue to do wyth beaſtes, and not only with women.

Adā and Eua were maried togither.

As ſoone now as the woman was ſet before Adā, he knowledgeth immediatly, that ſhe was for his purpoſe, that he lyked her well, & that he could fynde in his harte to loue her, as one that was of his owne kynd, of his owne bloud, fleſh of his fleſhe, and bone of his bone. For thoughe

Occaſion of loue & cōſēt into mariage

he ſlepte whan ẏ womā was created out of his rybbe, yet ſawe he well that ſhe was lyke hym & ſuch one as he hytherto had not founde amonge all other lyuyng creatures. God alſo had plāted thē the kynd, the loue, the harte, the inclinacion & naturall affeccion that it beſemethe the one to haue towarde the other. Lyke as Adā nowe had gyuen all other beaſtes theyr names accordyng to the fyrſt originall & operacion of theyr kynd, ſo geueth he nowe a name alſo vnto the wyfe, & calleth her Iſcha, that is to ſay, of man, becauſe ſhe was taken oute of the man.

The knotte & couenaunt of mariage.

Thē foloweth it farther in Moſes: For this cauſe ſhall a manne leaue his father & mother, & cleaue vnto his wife, & they two ſhalbe into one fleſh. Theſe wordes doth Adam (or els Moſes) ſpeake yet out of the mouth of God, & therby declareth the dewty knot and couenaūt of maried folkes, namely that the hygheſt loue, bonde and vnite among them ſhould be this, that no man ſeperate them aſunder, but only death. This declareth he wyth two ſpecial poyntes. Fyrſt, ther is no man (next vnto God) derer vnto vs by all reaſon, thē is our father and mother. But whā they wyll make diſcorde betwene maried folkes God cōmaundeth a man in that behalfe to forſake father & mother, & to kepe him to his wyfe. The loue therfore in mariage ought to be (next vnto God) aboue all loues. ¶ The ſeconde: They two, ſayth he, ſhall be into one fleſhe, that is to ſaye, one body. Nowe lyke as the greateſt loue, the mooſt excellent and vnpaynefull ſeruyce, diligence and earneſt labour, is in the partes of a mās body, one doyng for another, one louynge, defendyng, helpyng & forbearyng another, ſufferyng, alſo lyke ioye & lyke payne one with another. Euen ſo ought it to be betwene man & woman in wedlocke. And lyke as the partes of a mans body ſeperate not thē ſelues one frō another afore death, euē ſo muſt wedlocke be a knot vnlooſeable. And lyke as the partes of a mans body, whan they are ſundred one from another conceaue an excedynge great anguyſh, dolour and payne, euen ſo ought it to be an excedynge grefe for marryed folkes to be ſeperated.

And thus Moſes, ouer & beſydes that he declareth ȳ fyrſt original of holy wedlocke, layeth alſo the foundacion of lawes matrimonyal, out of the which all other ſtatutes are taken. After the fall of Adā & Eue, there was nothyng added further vnto wedlocke, neyther altered in thoſe thynges that were ordyned, ſauyng that, by reaſon of the faull and ſynne, there was ſorow and payne layd vpon thē both, and vpon vs all. For vnto man it was ſayd: In the ſweat of thy face ſhalt thou eat thy bread &c. And vnto the womā

ſayd

ſayde God: I wyll ſurelye encreaſe thy ſorowe whan thou art with chylde, ⁊ wyth payne ſhalt thou be delyuered, and to the huſbande ſhalt thou haue reſpecte, and vpon his pleaſure depende. Neuertheles thorowe thy vnfayned fayth in Jeſus Chryſt, all theſe ⁊ other grefes are miniſhed in them that beleue, and therby vnperfecteneſſe is helped, in ſo muche that they come to a very proſperous olde age many tymes.

Thus much thought I to ſhew out of Moſes that excellēt ſeruaūte of God, whā where, how, of whom, ⁊ partly for what intent, holy wedlock was inſtituted namely, how that God himſelfe in Paradyſe, at yͤ begynnyng of the world (euē in the tyme of mās innocēcy ⁊ proſperite) ordeyned thus for the welth of mā, that one mā ⁊ one womā ioyned togither ſhulde be one bodye, one to loue the other aboue al thinges next vnto god the one to be coupled to the other without ſeparacion, one to helpe ⁊ ſocour yͤ other, and in the feare of God to bryng vp theyr childrē, And this is in a maner the whole ſumme of the one parte of this boke.

The ſeconde Chapter.

What wedlocke is.

FOr vpō the ſayde foundacyon wyll I laye ⁊ ſet forth all my worke folowynge. And fyrſt wyll I ſhewe what wedlocke is. Th when I haue deſcrybed the ſame, I ſhall open ⁊

declar

declare the articles therof particularly.

Wedlocke

What we call wedlock, is in the Germaynes tonge called Ee, which as it is a very old word, ſo is it ſomtyme taken for a law or ſtatute, ſom tyme for a bonde or couenaūte. Thus is the old teſtament called the law or the olde couenaunt, the new Teſtament, the newe law or ẏ newe couenaunt: becauſe that ther in conſiſteth not onely the lawe that god gaue to the olde and newe people, but alſo the couenaunte whiche he made withe them bothe. The latiniſtes call it coniugium, a ioyninge or yokinge together, like as whē two oxen are coupled vnder one yoke, they beare or drawe together like burthenne and wayghte.

Yokyng together.

Therfore is wedlocke a couenaunte, a couplinge or yokynge together. Nowe yf wedlocke be not the couplynge or yokynge together of one thing, thē muſt it be excepted, from other knyttinges, and we muſt geue vnto it ther owne nature & propertie pertaynynge to it ſelfe. Namelye that it is a ryghte knotte vnto god acceptable yokinge together of one manne and one womā withe the good cōſente of them bothe. Here vnto alſo muſt we adde, why & wherfore they ſhoulde and muſt be yoked together. Euen to the intent that they maye lyue honeſtlye and frendlye the one with the other, that they maye auoyde vncleanneſſe, that they maye brynge vp children in

the feare of god, that the one maye helpe and c
forte the tother.

What wedlocke is.

Out of thys maye we comprehende a ſhor
deſcrypcion of wedlocke, and ſaye. Wedlocke is
a lawfull knotte and vnto God an acceptab
yokynge together of one man and one woma
with the good conſent of them both, to the inte
that they two maye dwell together in frende-
ſhyppe & honeſtye, one helping and confortynge
the tother, eſchuynge vncleanneſſe, & bryngyng
vp chyldren in the feare of god. Or els ſet it afte
this maner folowyng: Wedlocke is the yokyng
together of one man & one woman, whome go
hath coupled accordynge to his worde, with th
conſente of them both, from thence forthe to dwel
together, and to ſpend theyr lyfe in the equal
pertakynge of all ſuche thinges as god ſendeth,
to the intent that they maye bring forth childr
in the feare of hym, that they maye auoyde who
dome, and that accordynge to Gods good plea
ſure the one maye helpe & conforte the other.

The thyrd Chapter.

The declaracion of wedlocke thus deſcribed.

Nowe wyll we playnely open euery par
cel of the ſayd deſcripcion from article to
article, & with teſtimony of the ſcriptures
proue and eſtablyſh the ſame, where nede is.

Fyrſt that wedlocke is the couplyng togither of one man and one woman, not of one man & two women, or of one woman and mo men, the Lorde hymſelfe affyrmeth it. Mat. xix. and ſo is it wrytten alſo in the ſeconde of Geneſis. Nowe where as ſome of the holy fathers had more wyues than one, thoſe were but the Actes of certen priuate men, and not ſuch generall examples, as are thorowly to be followed.

One man & one woman

Agayne, the priuate dede of ſome, or of many men, make no common lawe. The Lorde in the forerehearſed place of Mathewe, dyd alleadge & renew ÿ olde law of mariage agayne. Therfore he that nowe wyll brynge in the multitude of wiues, ſhall followe more the rule of Mahemet, thē of Chriſt.

Moreouer by the yokyng, ioynyng, or coupling do I vnderſtond not onely an outwarde dwellyng together, but alſo an vniforme agremente of mynde, & a comen participacion of body and goodes, for aſmuch as the Lord ſayth playnely: And they two ſhalbe into one fleſh, that is, one body. But of this we ſhall ſpeake further afterward, whā we come to treate of the conſenting.

Furthermore, wedlocke muſt not onely be a coupling together, but it muſt alſo be ſuch a coupling together as commeth of god, and is not contrary to his worde and will. For where as certayne men do alleadge out of the holy goſpel (what God hath coupled togyther, let not man ſeperate) & conclude theron, that whan two parſonnes come once togyther, & the one hath take the other, it muſte nedes be faſt, & no man may breake yͤ bād. Suche mē haue not ſo good reſpect to the wordes of the Lorde, as they ſhoulde. For the Lorde ſayd not: what ſo euer is coupled togither, ought not or maye not be ſeperated. But thus he ſayd: What God hath coupled togither, let not man ſeperate. Therfore muſte it be conſidered not only whether two parſons come togyther, but muche rather whether it be done of god or no. That thyng is with God, which is not done agaynſt his commaundemēt & worde.

Let not mā ſeparate yͭ god hathe coupled togetaer.

There be many whome God coupled not together, but carnall luſt, money, good, flattery, drōkennes, a fleſhly arme and frendſhyppe, where god is not thought vpon, & therfore ſynne they the more agaynſt hym. It is wrytten in yͤ ſyxte Chapter of Geneſis: The ſonnes of God ſawe the doughters of men, that they were fayre, and toke vnto them wyues ſuch as lyked thē. Wherby euery mā may perceaue, that there was loue & luſt, a conſent & couplyng togyther, but therfore pleſed it not God. The ſame maner of wowyng dothe the Lorde recite alſo in the xxiiii. of Mathew, and ſayth: As they were in the dayes afore the floude, they dyd eate, they dyd drincke: they maried, & were maried, euē vntyll the daye that Noe entred into the arke, & they regarded it not, till the floude came and toke them all awaye. Thus alſo ſhall the commynge of the ſonne of man be.

There is noman now ſo dull, as to thincke that it is ſynne to mary. Therfore was not that reprehended as thoughe it were a ſynfull & vnrighte thynge to mary, but becauſe they came not together after the worde of the Lorde, yee rather they folowed theyr owne tentacyōs as I ſayde afore. Wherfore Eſdras dyd ſeparate dyuerſe mariages, yea euē of thoſe ẏ bore a good affection ẏ one to the other and were coupled together. For it was not God, but theyr owne tentacions ẏ ioyned thē. Eſdras ẏ .x. chap. The yokyng thē of maryed folkes togither, muſt be framed ryght accordyng to the word & wyll of god.

Diuorſement.

¶ The fourth Chapter.

The ryght couplyng togyther of Chriſten folkes in mariage.

CErtayne poyntes now ſhal I ſet forth, to the whiche thoſe faythfull Chriſten men muſt haue reſpect, that entend to take holy wedlocke vpō thē, accordyng to the wyll & pleſure of God. Fyrſte though mariage alſo concerne the ſoule and inwarde man, yet pertayneth it lyke-

Statutes & lawes matrimonyal made by rulers

wyſe to the outwarde thynges, that are ſubdued to the hygher powers. For wher as faythful rulers haue ordeyned, good, apte, and conuenient ſtatutes and ciuile lawes, ſuch ought no reaſonable Chriſten man to reſiſt, but muche rather is he bound to obey them, lyke as the holy Apoſtle Peter hath wrytten and taught. i. Petre. ii. Be ye ſubiecte ſayth he, to all ciuile ordinaunces of men for the Lordes ſake. The hygher powers haue auctorite to make Ciuile lawes in outward thynges. And who ſo wythſtondeth ſuche, doth wythſtand the ordinaunce of God, and therfore ſhall God punyſh hym, as Paule teſtifyeth Roma. xiii.

Religiō and faythe muſte be conſidred.

¶ Secondely, the Lorde ſayeth. Deutero. vii. youre doughters ſhall ye not gyue to theyr ſonnes (meanyng the vnfaythfull and infideles) & theyr doughters ſhall ye not take for your ſonnes. Therfore in goyng about mariage, a Chriſten man muſt fyrſt looke that in handfaſtyng hymſelfe to a woman he make no diuorce of the true fayth, or brynge it into parell. For it foloweth in the lawe: For they ſhall make your ſonnes to fall awaye from me, and to ſerue ſtraunge Goddes. And then ſhall the indignacion of the Lord waxe whotte ouer you, and deſtroye you ſhortely. Neuertheles yf there be no daunger of fallyng awaye from Goddes trueth, or of hur ſyng the ſame, then (concernyng mariage) it maketh no matter though the partie dwell among Infidelles, or come of vnfaythefull fathers and mothers. For Booz, which was grand-father to Ieſſe Dauids father, married a Cananite of Jerico euen Ruth, whō in the Euangeliſt recyteth in the Genelogy of Chriſt Ieſu mat i. For ſhe was right faythfull, & abhorred all ydolatry.

Elles yf there be parell preſente, that the one ſhalbe caryed away vnto errour, then hath not onely the lawe in the olde Teſtamente ſpoken there agaynſt, but Paule alſo commaundeth in the ſecond to the Corinthians the ſixte chapter, ſayeng: Beare not a ſtraunge yoke with infidels For what felowſhyp hathe righteouſnes wythe vnryghteouſnes? What company hathe lyghte with darkeneſſe? What concorde hathe Chriſte wyth Belial? Or what parte hathe the beleuer with an Infidell? How agreeth the Temple of God wyth Idolles: Ye are the Temple of ẏ lyuyng God &c.

Mariage is a cōmon participation of mynde body, & goods. Now ſayth Paule: What vnyte can a faythfull beleuer haue wyth and infydele? The vnbeleuer cleueth to vnrighteouſneſſe, to darkeneſſe, to ypocryſye, to errour, euen vnto the deuell and to ydolatry. Agayne the faythfull beleuer deſpyſeth, abhorreth & condemneth all ſuch thinges, loueth righteouſnes, the trueth of the Goſpel, the lyght, euen the Lord, and hath God lyuyng in hym. How wyll theſe two now drawe one yoke, whiche are of ſuche a contrary mynde? To drawe one yoke, is a maner of ſpekyng, and is as muche to ſay, as to haue fellowſhyp, and to yoke thẽ ſelues togither in wedlock. To beare a ſtrãge yoke, is it to take an vnfaithful mate, or one to gyue ouer himſelfe vnto ſuch thynges, as maye alienate hys mynde frõ God ⁊ his trueth. And verely what womã ſo euer taketh an vnbeleuyng mã, muſt drawe after hym in vnbeleue, yea ⁊ do, ſe, ⁊ heare that whiche is cleane contrary vnto fayth, and hurteful to her ſoule. The chyldren alſo ſhalbe brought vp in infidelite. And thoughe it come not to paſſe whyle the parentes bẽ alyue, yet happeneth it after the death of the faythfull. Whyle ſuch yoked folkes alſo are alyue, there is no tranquilite: ⁊ finally the beleuer muſt be in continuall diſcorde wyth the vnbeleuer, or els muſt he graunt vnto her ⁊ ſo do agaynſt God, agaynſt his own ſoule, and agaynſt his conſcience. Therfore muſt we take good aduiſement afore hand, leeſt we yoke our ſelues, our frẽdes or our chyldren with vnfaythful people, to the great hurt of our ſelues ⁊ ours.

What it is to beare a ſtrãge yoke

An obiection

Thou wylt ſay: For aſmuch now as I haue an infidell to my mate, I perceaue that ther can be no mariage betwene hym and me, therfore wyll I departe from hym. To this doth Paul aunſwere the .i. Cor. vii. yf a brother (that is to ſaye a Chriſten man) haue an vnbeleuyng wyfe & ſhe be content to dwell wyth hym, let hym not departe from her. And yf an womā haue an vnbeleuyng huſbonde, & he conſent to dwell wythe her, let her not departe from hym. For the vnbeleuyng huſbonde is ſanctifyed by the wyfe, and the vnbeleuynge wyfe is ſanctifyed by the huſband. Els were your chyldren vncleane, but now are they holy. But and yf the beleuyng departe, lette hym departe. A brother or a ſiſter is not in ſubiection to ſuche. But in peace hath God called vs. &c. We muſt therfore put a difference betwene it that is done already, and it that is yet to do. A wedlocke is it (no doubte) that after the common cuſtome and law is openly and iuſtely celebrated, of euery man eſtemed for wedlock. But yf in the ſame there be any errour or blemyſh, that errour ſhould not be defended or brought into other mariages. Neyther oughte men therfore immediately to conclude & ſaye: Myne vnſemely mariage is therfore no mariage at al.

The ſolucion

Wherfore, whyle the matter is not yet paſt, euery man ought to beware, that he nether hys be ſnared in daunger. We can note well the blemyſhes of the body, much more ought we to con ſide the blemyſhes of the ſoule. We ſhould take enſample by Salomon, ſeyng it is manifeſt, vnto what poynte the vnbeleuing women brought hym, although he was the wyſeſt amonge men vpon earth. But whan the matter is done alredy, let euery mãs mynd be to kepe that thyng ẏ God hath called hym vnto, and do that mooſte conuenient is, makynge faythfull prayer vnto God, and followyng the counſayle of the holye Apoſtle Peter, whiche (1 Pet. iii.) he gaue to the women that haue vnbeleuyng huſbõdes, ſaying: Let the wyues be in ſubieccion to theyr huſbõdes, that euen they which beleue not the worde, maye without the worde be wonne by the good conuerſacion of the wyues, whan they ſe youre chaſte lyuyng in the feare of God.

It pleſed not Paul, that in w[illegible] hope ſhould be ſodenly caſt of for vn[illegible] and vyolence miniſtred to ſeperaci[illegible] excepted place to the Corinthian[illegible] after this manner. For what knoweſt [illegible] woman, whyther thou ſhalte ſaue the man or no? Or ẏ manne, whether thou ſhalte wynne the woman or no?

Wherfore he that is ſnared in ſuch a caſe, let hym call vpõ God, and lyue in his fear, in faythfulnes, in pacience, in long ſufferyng, in diſcrecion ſoberly and in vnfayned loue. Yet let euery

Chriſten mā take hede, that for his wyues ſake he conſent to none ydolatry, neyther defyle hym ſelfe wyth the workes of vnbelefe. Lette euery man remember the wordes of the Lorde: Who ſo loueth father or mother, wyfe or chyldre, ſyſter or brother, lond or ſubſtaunce more then me, is not worthy of me. But let hym alway cry vpō God for ſuccoure, counſayle, comforte and helpe. So ſhall he faythefully not onely ſhewe hys louynge kyndenes, but alſo fynde remedy, and declare hys helpe.

¶ The fyfth Chapter.

To a ryght mariage, muſte chyldren alſo haue the conſent of theyr parentes.

MOreouer lyke as God & faythe ſhoulde not be denied or forſakē in the mariage, euē ſo they whiche are nexte to God (as father & mother) ought not to be neglected & deſpiſed. For though God ſayd: A mā ſhall forſake father & mother, & kepe him to his wyfe, yet thoſe his wordes in yͤ ſame place, are concernig mariage yͭ is made already (what duty they yͭ are maryed owe yͤ one to the other) & are not touchyng the contractyng of wedlocke, that chyldren may mary without the reſpecte knowlege or cōſente of theyr parētes, vnder whoſe authorite & iuriſdiccion they be. And I wonder what the papiſticall bokes & learned men dyd meane, whan they

Marke wel.

taught that the conſent only of both the parties, doth faſtē the matter, & coupleth thē togither in mariage: The cōſent of ŷ parētes alſo, ſay they is good wyth all, but whan they two haue cōſented, & one hath takē the tother, the knot can not be vnknyt, neyther maye the parentes ſeperate thē frō aſunder. Where as lawes both naturall (diuine ſpecially) & ciuile, require the parentes conſent to the chyldrens mariage: In ſo much ŷ they iudge the promiſe to be of no value, whiche is made wythout the knowledge of the parētes: yea & that alſo thoſe chyldren whiche as yet are not come to theyr yeares, & are yet vnder the cution of theyr elders. For as muche as the chyldrē are not yet come to perfecte diſcretiō they cā not cōtracte mariage which requireth vnderſtādyng, yea they can nether counſayle nor helpe thēſelues. So ŷ in this behalfe ŷ cōſent of theyr parētes is not only neceſſary but alſo good & profitable for thē. As for priuy cōtractes which are not made according to the lawes, they haue euer bene reiected, neyther were they acceptable to any man, ſaue vnto ſuch as were ignoraunt and wycked. For why: for the mooſt parte they are made of ſome fond affectiō, yea knauery, falſhod & diſceate is commonly the dore, to perſuade, & by wordes to take yong folkes in the ſnare. Many priuy cōtractes are brought to paſſe wt flattery,

Priuye contractes.

wyth

with dronkennes, withe rewardes ⁊ promiſes, wherby young ignoraunt people are vtterly begyled ⁊ deſtroyed. To gyue lybertie ⁊ lycēce vnto ſuche, is euen as much as to gyue a mad man a ſwerd, ⁊ a knyfe to a yong chylde, yea a very ſlaūderyng is it ⁊ a diſhonorīg of mariage. Diſobedience of chyldren alſo toward theyr parentes ⁊ tutours, hath euer bene reprehended among all natiōs. God commaūdeth ⁊ ſayth: Thou ſhalte honour thy father ⁊ thy mother. Nowe doth the obediēce or diſobediēce of yͤ childrē at no time declare it ſelfe more than in contractyng of wedlocke. Greater honour canſt thou not ſhewe vnto thy parentes, than whan thou followeſt thē herein: neyther greater diſhonoure than whan thou herein reſiſteſt them. Eſau diſpleaſed hys parētes very ſore, in taking his wife ẃout their cōſent. Jacob followed theyr mynd ⁊ was cōmēded. This commaundement alſo of honouring our parentes, dyd our Lorde Chriſt faythfully committe vnto vs. Math. xv. In the vii. of Deu. doth God gyue this charge vnto his people, ſaying: You ſhall not marry your ſonnes ⁊ doughters to the vnbeleuers. By the whiche wordes we maye well vnderſtand, that the authoritie of marryeng yonge folkes, lyeth in the parentes ⁊ not in them ſelues. Wherfore Abraham before the lawe charged his ſeruaunt Eliezer, that con

cernyng

Note.

Exo. xx.
Chyldren muſt honowe their parētes

Iſaac.

cernyng the contractynge of mariage betwene Isaac & Rebecca he ſhould do his meſſage wyth Bathuell and not ſpecially wyth Rebecca her ſelf. The ſeruaunte alſo dyd hys erand to the parentes and not to to the doughter, although he found her alone wythout by the wel ſyde and had tyme, place and occaſion ſufficient ſo to do. Sampſon. This lawe dyd Sampſon obſerue. Judicū. xiiii. For though he had found & ſpyed a damſell that pleaſed him, yet he toke her not, but fyrſt ſhewed hys parentes, brought them with hym vnto her & toke her wyth the knowledge and conſente of his father and mother.

Note thys precepte. In the ſecond boke of Moſes, the. xxii. Chapter doth God cōmaund thus: Yf a man begyle a mayd that is not betrouthed, and lye wyth her, he ſhall endowe her, and take her to his wyfe. If hyr father refuſe to gyue her vnto hym, he ſhall paye money accordynge to the dowrye of virgins. Here doth God gyue the father authoritie to take his doughter from the mā, to whom ſhe is promiſed els by the lawe. Therfore maye the parentes drawe theyr chyldren agayne to theyr iuriſdiccion. For this is a ſingular great thing, that the father hathe authoritie, to take his forced doughter from the man, and to wythdrawe her from hym, to whome ſhe was promyſed by the lawe. In the fourth boke of Moſes the thyrty Chap th Chapter it is wrytten thus: If a damſel vow a vowe vnto the Lorde, & bynde her ſelfe beynge in her fathers houſe and vnmaryed: yf her father heare her vowe and bond whiche ſhe hathe made vpon her ſoule, and hold his peace therto, then all her vow and bond which ſhe hath made vpon her ſoule, ſhall ſtand in effecte. But and yf her father forbyd her the ſame day that he heareth it, thā none of her vowes nor bōdes whiche ſhe hath made vpon her ſoule ſhalbe of value. &c. Although nowe in theſe ſayd wordes of God, there is no maryage but vowes expreſſed and named, yet is it an euident teſtimonye, that no chyld which is not yet come to hys yeares, and is yet vnder the tuicion of his parentes, hathe authorite to vowe, bynde, or alter it ſelfe wythout theyr conſent, yea yf any ſuche vowe or alteracion do chaunce, that then the parentes haue authorite by the lawe of GOD, to lette and hynder the ſame. For in as muche as God permytteth to vnbynde it, and wyll not that it ſhal be of any effecte, which wythout conſent of the parentes is promiſed to hymſelfe, no doubte, he wyll not that it ſhall ſtande immutable whiche in diſobedience is wylfully done without the parentes conſent.

Chyldrē may make no vowe nor promyſe wout the parentes conſent.

The holy Apoſtle Paule in the fyrſt Chap. of ŷ fyrſt Epiſt. to Timo. among many other

greuous

Mē ſtealers. greuous ſynnes, rekeneth alſo the ſtealynge away of men, whiche is a ſhamefull vyce, whan mens children, ſeruauntes or ſuch other folkes as belong vnto them, are caried awaye or entyced frō them. Whan a wicked, ſotell & ſhameleſſe woman, entyceth an ygnoraunte yonge mā frō his father, which with great expenſes trauayle & laboure hath brought him vp, whan ſhe blyndeth him with loue, and at the laſte getteth him awaye vnder the title of mariage: Or whan a wanton and fayre tongued felowe entyceth a damſell from hyr mother, and than (vnder the tytle of mariage) conueyeth her awaye, what is it els but menne ſtealyng?

Thus I truſt it is manifeſt out of gods word & the lawe, that to the lawefull mariage of the children, the conſente of the parentes alſo is neceſſary, and that the chyldren ought not to caſt theyr parentes a ſyde: & yf they do, that then the parētes maye refuſe and dyſanull the chyldrens promyſe.

The ciuile lawe. The cyuyle and Imperyall lawe requyreth alſo the conſent of the parentes, as it is manyfeſte libro Pandect. xxiii. Iuſtinian the Emperour Inſtit. libro. i. tit. xi. wryteth after this maner lawfullye & ordinatelye do they contract mariage one with a nother, whiche come together after the cōmaundementes & lawes: yonge men

whi

whan they are olde ynough to take wyues, and yong wemen whan they are of conuenient age to take husbondes: but ſo that they haue the cõſent of theyr parentes, vnder whoſe authoritie they be. That this ſhalbe ſo, wylleth and chargeth the lawe cyuyle & natural: in ſo much that the fathers cõmaundement muſt go before. These be Iuſtinians wordes, which are ſo manifeſte and euydent, that they nede no further declaracyon.

Upon this do ſome men thinke, that theyr mariage is no mariage, & that the one of thẽ ſhulde nowe be ſeparated frõ the other ſeyng it is ſo lõg ſens they were cõtract agaynſt the wyll of theyr parentes. But ſuch perſonnes ought to conſidre that theyr parentes dyd not put thẽ frõ a ſunder & therfore is theyr wedlocke now a lawfull wedlocke, inaſmuch alſo as in proceſſe of tyme theyr parentes were reconcyled. And thoughe it were not ſo, yet openly accordynge to the cuſtome of the commen lawes were they permitted to mary, & were ſolemply receaued in to wedlock, lyuynge [illegible] together, haue had chyldren, exercyſed all dewties of mariage. Therfore ought they by reaſon to cõtinewe ſtyll in theyr matrymony & in al poyntes to applye thẽſelues to ỹ feare of god.

Some turne thẽſelues another waye & ſaye: Thorowe ſuch lawes are the poore ſnared, that they can neuer come to anye ryche mariage, for the ryche wyl not geue theyr chyldren to the poore. Wherby it may eaſely be perceaued, where the ſhoo wryngethe them, that reſiſte thys auncient good and reaſonable lawe.

Note.

Theyr harpynge is vpon theyr halfepeny, theyr mynd is to be ryche with mariage: neyther are the ſatiſfyed to haue take awaye the chylde agaynſt the fathers and mothers wil, but agaynſt theyr myndes wolde thy haue the good alſo. Theſe take not the child becauſe of mariage, but for the goodes ſake.

Thus doth iniquite diſclooſe it ſelfe, that a man maye well perceaue, whatte it is that ſome men ſeke in mariage. A reaſonable manne whether he be ryche or poore wyll allwaye haue reſpecte vnto the feare of god, to honeſtye, to faithfulneſſe, to laboure and vertue, and not to the bagge of moneye.

Themiſtocles.

Themiſtocles deſyred rather to haue a wyfe, diſcrete and a prudent perſonne then one that was ryche. But who ſo hathe more reſpecte to worldly ſubſtaunce, thē to honeſtye and knowlage, is a ſhamefull perſonne: lyke as he alſo that hyghly eſtemeth ſuche a mans frendſhyppe, and deſpyſeth it for moneyes ſake.

Virtus poſt nummos.

Nowe be as be maye: Who ſoeuer is greued with this lawe towchynge the conſent of the parētes, let him laye awaye hys greedye deſyre hys bragging and his fond affeccyon, and lette hym haue reſpect vnto god and vnto equytye. Lett hym cōſider well the worde of the Lorde. What thou wylte not haue done vnto thy ſelfe, that do not thou to another. So ſhall the law be more lyght vnto hym, and the more eaſy to beare.

The ſyxte Chapter.

The parentes ought not to conſtrayne theyr chyldren to matrimony, neyther to marrye them afore theyr tyme.

IN this poynte alſo ought not the parentes to take to much vpō thē ſelues becauſe of theyr aucth[illegible] nether to abuſe it, or to compell theyr ch[illegible] bycauſe of fylthy aduauntage o[illegible]n takyng payne) to let him go, & ha[illegible]e vnto him. For an vngodly & vnha[illegible]nge is it in the cauſe of mariage to cōpel a yong mā agaynſt his wyll, to take ſuch one as he hath no harte vnto. For in mariage ought to be the full conſent of both parties & the conſent of theyr parentes. Lykewyſe alſo whā a ſon or doughter are come to theyr yeares & ful diſcrecion, but are of theyr parentes in yͤ meane ſeaſon not looked vnto & ſo afterward with a good aduiſe & deliberaciō do honeſtly mary together. Then ought the father well to conſidre, that thorow his owne wrongful & vnrighteous demeanour, he hath loſt his aucthoritie as touchyng hyndryng & breakynge of that mariage. For ſeyng that the parentes do not looke to the chyldrē nor make ſuche prouiſion for thē as pa-

A good admonition.

rentes & tutours ought to do: & therfore are become nothynge leſſe then the parētes, why wold they then requyre of chyldrē ſuch obediēce, by the which the chyldren myght fall and peryſh in the daunger & ſnare of the deuill: In ſuch cauſes verely is not a Chriſten man ſubiecte ner bonde, in as much as all the lawes of God do extende & ſerue for the honeſtye, welfare, & preſeruacion of man, and not for his deſtruccion. It hath ofte tymes bene founde in dede, that ſuche mariages contracted euen agaynſt the wylles of ſuch vnfaythfull and couetous parentes, haue bene proſperous, holy, & acceptable vnto god. Not withſtandynge my purpoſe is nother, to cōmend the foolyſh affeccions, nether the wycked & wanton behauoure of certayne yong wylfull parſonnes that feare not God. In ſumma, the meaſures ought here to be a lyke longe: euen thus: like as the chyldrē muſt haue reſpect to theyr parentes & not wylfully deſpiſe them or caſt them of: So ſhuld not the parentes wythout any pite compell theyr chyldren to maryage afore theyr tyme nether wyckedlye neglecte them, or leaue them vnprouyded for in due ſeaſon. Good lawes, iuſt rulers, the feare of God & diſcreſcion, ſhall moderate thys matter well ynoughe. Thereof alſo ſhall we treate more largely, in the chapter of the Conſentynge.

Furthermore the age or yeares of the chylde muſt well be conſidered of the parentes For an vnnaturall and vnhoneſt thynge is it, to mary yonge folkes, whiche yet haue not attayned to theyr lawfull and iuſt yeres. Many great ſickeneſſes do ſpring therof. Yong mothers alſo haue no iuſt ſtrength, neither to noryſh nor to bryng forth frute. And ſometyme hathe it chaunced ẏ they haue dyed of theyr impotent chylde. Lykewyſe the chyldren which were borne of chyldren became ſycke and feble: It ſhall alſo not be comelye for Chriſten menne, to haue leſſe diſcretion herein, then the heithen, whiche haue had great reſpecte to the age and yeares. For Plato, Ariſtotle and Heſiodus appoynte the age of ſeuentene yeares to yonge women. Some there were, that to yonge men haue appoynted ẏ age of .xix. or .xx. yeares: for in thoſe yeares be the powers ſomewhat ſtrengthened, and decreaſe not the thorow mariage, as they do in weake folkes But herein maye euery mā behaue hĩſelfe after the beſt & mooſt honeſt maner, accordyng as the kynd complexion and cauſe requireth.

¶ Mariage before ẏ time

The ſeuenth Chapter.

Of the iuſt conſent of both the parties into mariage, and howe that mariage oughte to be free vncompelled.

TO the ſayd poyntes alſo muſt euery Chriſten man (whan he contracteth mariage) haue good reſpecte, namely þ his wedlocke be accordyng to the common lawes that it hynder not þ true beleue that it be done wᵗ the knowledge of his parentes, or of them vnder whoſe iuriſdiccio͂ he is, and that he marry not in the forbydden degrees of conſanguinite or affinite. Beſydes all this and ſpeciallye is required the fre harty co͂ſent of both the parties, as it is recite in the diſcripcion. Wedlocke muſt be coupled togyther wyth the good conſent of bothe the parſonnes. Concerning the ſame good conſent, wyl I nowe gyue this ſhorte inſtruccion.

The conſent

The conſent, is that ouergyuyng ⁊ graunte of thy harte, whan vnto thy choſen ſpouſe thou promiſeſt and gaueſt thy ſelfe ouer in wedlocke and in the hygheſt loue ⁊ fellowſhyp that maye be vnder God. In the loue and conſentynge of harlots ther is alſo an erneſt fauouour of þ one louer toward the tother, but that is carnal and wycked, therfore doth the dyuell knyt that whoryſh and vnthrifty knot. The conſentynge into mariage ſpryngeth out of Gods ordinance and leaneth vnto honeſty. For an ordinate and pu loue is it that ſhe beareth toward her choſen, by hym her deſyre to rimayne wythe mynde body and good (accordynge to the worde of the Lor to ſerue hym, to ſhewe her trouth plyghte vnto hym, to ſuffer well and woo wyth hym: Lyke as it foloweth alſo in the deſcrypcion. ¶ That vnto theyr ende they dwell ſtyll togyther, and ſpende theyr lyfe in the equall partakynge of all ſuche thynges as God ſendethe. ¶ Therfore is it God hymſelfe that knytteth the knotte of mariage. And whoryſſhe, carnall, and affectionate wyll, ſpryngeth of vicious luſt and vanite, & hath not reſpecte to the glory and ordinaūce of God, but vnto bewty or to other lyke tranſitory thynges. And as ſoone as the ſame fayleth, or yf he once myſlyke her or ſe a fayrer, than fayleth the wyl and mariage alſo. But the wyll and lawful mariage (as I ſayd afore) conſydreth the ordinaunce of God regardeth honeſtye, and continuethe in oue, euen in aduerſite as well as in proſperite. Herein alſo diffreth the conſentyng in mariage, from naturall inclinacion. A naturall thyng is t that two parſons which are of lyke kynd and omplexiō, of lyke nature and diſpoſiciō, of lyke maner and occupyeng, ſhoulde beare more wyll he one toward the other, thā they do that haue o mutuall felowſhyp herein. Yet is not thys wyl incomparable to conſentyng into mariage.

Notwythſtondyng ſuche proporcion in kynd elpeth much (no doubte) to a more ſtedfaſt vni e & cōſentyng togyther in holy wedlocke, & ther

foꝛe it is very good foꝛ the ſame. And to be ſhoꝛ
a matrimoniall conſent is the ſame herte, diſpo
ſicion ⁊ loue, that Adam boꝛe toward his Eua.
He behelde all other creatures, and nõe lyked hi.
But as ſone as Eua was ſet befoꝛe hym, he ſay
This ſame is once bone of my bones, and fleſ
of my fleſh, that is, ſhe hath my hart, my myn
and my bloud ⁊c. as it is ſayd in the fyꝛſt chap-
ter. Foꝛ her ſake thought he that a man ſhoul
foꝛſake father and mother, and kepe hym onel
vnto her. he knowledged that ſhe was one bo
wyth hys, then muſt it follow alſo, that ſhe ha

The wyll of mariage cometh of god.

lyke mynd hart ⁊ wyll. Foꝛ neuer one body ha
two cõtrary wylles, but one body hath one wy
And of God hymſelfe is the ſame wyll plant
and myghtely conceaued in man, foꝛ it exerciſe
it ſelfe ſtrongly, ⁊ preaſeth after his lyke. The
foꝛe was it ryght ſpoken of thē of the olde tym
howe that maryage is prepared of God foꝛ al

Maryages are appoynted and prepared of god

men. herof cõmeth it that many ſtraunge ma
ages are bꝛought to paſſe not inoꝛdinately th
row the woꝛkyng of god. But are takē in ha
and do not proſpere, foꝛ God hathe not ſo or
ned it. In the. vii. Chapter of Toby doth the

Sara.

gell ſaye, yͭ Sara the daughter of Raguel ſhoul
haue Tobias, bycauſe ſhe was appoynted by
of GOD, and therfoꝛe dyed the ſeuen men
whome ſhe was promiſed one after another.

I

In the .xiiii. of Geneſis, Whan the father and mother of Rebecca perceauedde the wonderfull worke of God thorowe the meſſage of Eliezer, they ſayde: This cõmeth of the Lorde, therfore we can ſaye nothyng agaynſt the, neyther euill nor good: there is Rebecca before the, take her, & go thy waye wyth her. &c.

Rebecca.

Whereoute it is eaſye to vnderſtonde, that mariage ought to come of a free herte, and neyther to be conſtrayned and compelled of the parentes, nor of other menne. For in as much as wedlocke requireth both the parties good cõſent which no man can gyue, but only God, the parentes maye not compell the chylde, but haue reſpecte to gods ordinance, & to the ryght ordinate conſente of the parties, and conſidre whether it be or no. Bathuel and Labin had reſpecte to the ordinaunce of God, and whan they ſaw ỹ ſame power before theyr eyes, yet ſent they for theyr doughter Rebecca, to knowe her wyll alſo. And whan ſhe of her owne free mynde alſo had ſayd yea, than was ſhe fyrſt ſente awaye vnto Iſaac her ſpouſe. Thus haue we before our eyes many enſamples, wherby we may learne what miſery and wretchednes foloweth oute of vnwyllynge and compelled mariage. And therfore it were a great deale better for rulers, to loke fyrſt that no manne ſhoulde compell his chylde, then

Note well.

that they them ſelues afterward (when the matter is almooſt paſt remedy, & hurte foloweth vpon hurt, ſhuld haue ynough to do wyth lytle profyt, and yet wyth much diſquietnes.

The inordinate affectio̅ of yong folkes.

Here muſte the chyldren looke alſo, that they fall not immediately to diſcord for this matter, and violentlye deſpiſynge theyr parentes) make haſt to theyr owne great hurte, & perſuade them ſelues to be endewed wyth a wyll from GOD, which of God is not planted in them, but commeth of theyr owne inordinate affection. For it happeneth oft tymes, that a chylde taketh ſuche a faſhyon in hande as ought not to be, and diſpleaſeth GOD, and namely he goeth about to haue ſuche a parſon as is not for hys honeſtye. As whan a yonge woman wyll neades haue a ryottous, wylfull whorehunter and wayſter, or ſuche one as is forſworne and hath begyled many other. Or as whan a yonge man wyl nedes haue a vayne, wanton, fylthy, &c. (Herein to preuent the harme that myght come therof) the parentes oughte to make obiection, & to diſpoynte them of theyr purpoſe. Yet ſhould they not therfore compell theyr chyldren into other mariages to the whiche they beare no harte nor wyll, but diſcretely enforme them, gyuyng them good inſtruction, to gette that frowardnes from them but godlye to deale wythe them for theyr owne wealth and honeſte.

The inordinate affectiō of parentes.

It chaunceth ſometyme that the parētes thē ſelues deale not well, neyther ſeake honeſty and equite, but only theyr owne inordinate affectiō and wyckedneſſe, where as ſometyme the chyldren are more reaſonable, and make obiectiō to theyr parentes, comely and wyth good manner. It fortuneth alſo many tymes that the parētes ſtycke ſtyl to theyr owne frowardneſſe, to theyr fylthye deſyre of lucre and wyckedneſſe, and go aboute to delyuer theyr chyldren forth in the bargayne. The chyldren therfore ſometyme (for as muche as they are come paſt theyr yeares) being conſtrayned by ſuche violence, do aduiſedly and in honeſty prouide for thē ſelues. In ſuche a caſe verely ought not the hyer powers to ſuffre that ſuch vnreaſonable parentes as feare not God, ſhoulde haue theyr wylles.

Unreaſonable parētes ought not to haue theyr wylles.

For lyke as the inordinate affection of the chyldren is not to be permytted, whan they wyl nedes haue ſuch parſonnes as be to theyr owne deſtruccion: So can no equite alowe you O parentes, that for youre couetous lucre ſake, do ſet your owne fleſhe and bloud to morgage. Youre opinion is (happely) to make ſure prouiſion for them, but ſeynge youre enterpryſe commeth not of God, neyther leaneth vnto honeſtye, therfore do ye but ſell them away. Let euery mā therfore

Mark well.

haue reſpecte to God, to honeſty & to the righte conſent ſo ſhall God ſuffer no man to miſcary.

The eyght Chapter.

The occaſiõs of wedlocke, why & wherfore it ſhoulde be contracted.

AND to the intent that the ſayde conſente maye yet the better be conſydered, I wyll yet furthermore (by the worde of God) declare the occaſions of mariage, why and wherfore it was ordined, & to what purpoſe it ſhoulde be cõtracted, that euery man maye vnderſtonde to what thynge he conſenteth, whan he graunteth vnto mariage.

To bringe forth chyldrẽ

Gen.ii.

The cauſes of mariage are orderly ſet and expreſſed one after another in the deſcripcion therof, in the ſeconde Chapter: Fyrſt of all, they that are faythfull, do marry, to the intente that they maye brynge forth and haue chyldren togyther. This cauſe is expreſſed and grownded in the wordes of God followynge: And god made man vnto his owne ymage, in the image of god made he hym, man and woman created he thẽ. And God blyſſed thẽ, & ſayd vnto them: Growe and multiply, and fyll the earth. They therfore that are beleuers, do marry to the entent ŷ they maye haue chyldren. They know well alſo that to be frutefull or barren, cometh of God. Therfore do they knowledge that they haue not the chylchildren of them ſelues, but of GOD And this cauſe is no ſmall nor lyght thyng. For to haue children is the greateſt treaſure. For in the children do the parentes lyue (in a maner) euē after theyr death. And yf they be wel and and luckely brought vp, god is honoured by them, the publyke weale is auaunced, yee all men (theyr parentes alſo) fare the better for thē. They are theyr parentes comforte nexte vnto God, theyr ioye ſtaffe, and vpholding of theyr age.

What a treaſure it is to haue fruyte.

The vnbeleuer regardeth not this cauſe, but feareth he ſhall haue to many chyldren, putteth not his truſt in god, will not geue himſelfe to laboure, & therfore lacketh he the honoure and good, ẏ groweth out of this frute vnto ẏ faithfull, whoſe hert & luſte, is ſet withe hys mariage to pleaſe god, and to plante and brynge forthe profitable frute vnto men yet happeneth it many tymes, that euen they whiche feare god, are diſapoynted of this frute, & that perdye because that they (not withoute the ordinaunce of God) ſhuld haue no chyldren together whiche thynge the faithfull alſo doth paciently take at the hāde of God geuynge him thankes for that in troublouſe tymes of famyn, battail, perſecuciō & peſtilēce theyr croſſe is ſo much more the eſier to carye, aſwell as he (to whom God geueth childrē) doth erneſtly thanke him for making him frutefull.

The vngodly hate to be frutefull.

full. Of all this haue we a notable enſample in the thre holy Patriarches Abraham, Iſaac & Iacob, whiche is more manifeſte vnto euery man, than that we nede to ſpeke further therof. Therfore thoughe this cauſe fayle, ſo that God wyll gyue the no chyldren yet is thy maryage ryghte in the ſyght of God. For there be other cauſes alſo, for the whiche wedlocke was ordyned, and for the whiche it is contracted.

To auoyde whordome.

And namely it is contracted lykewyſe of the faythfull, to the intente that they maye auoyde whoredome and all maner of vnclennes. Thys cauſe alſo doth Paule laye before the Corinthians in the fyrſt epiſtle the vii. Chapter & ſayth: It is a quiet and a cōmodious ſtate for a man, not to towche a woman. But to auoyd whoredome, let euery man haue a wyfe of his owne, & euery woman her owne huſband. He ſayth it is a quiet ſtate of lyuyng for a mā not to touch or lye wyth a woman: yea yf God haue graunted hym & giuen hym the gyft, that he may wel and wythout burnyng, lyue chaſt & vnmaryed. But yf a man or woman maye not ſo do, God hathe gyuen thē the medicine of maryage, & wyll not eſteme the worcke therof, as ſynne, whoredome, vnchaſtite or vnclenneſſe. For he ſayth playnly, let euery mā haue his owne wife, & euery womā her owne huſbond, To be theyr propre owne or

Note

pecu.

peculiar maketh ẏ mariage. As for harlottes & vnthriftes, they are not peculiar propre or own one to another, but borowed & lent for a tyme.

It foloweth yet more playnely in Paul, how that he not onely vouchſaueth the worke of wedlock to them that be maryed, but commaundeth alſo (yee and taketh away the priuate power of either of them both therin, & ſayeth clearly, that nether of them maye denye vnto the other the dewe work of matrymonye. Let the huſbande, (ſayeth he) geue vnto the wife dewe beneuolence Likewiſe the wife vnto the huſband. And thus with conciſe wordes expreſſeth he the actuall worke of mariage which certayne of the Corinthians, of a ſpeciall choſen holyneſſe & falſe ſayned clenlyneſſe, had vtterlye denyed vnto theyr maried ſpouſes: thinkyng therby to be very holy clene and ſpirituall. But Paul cōmaūdeth the to mary the one to geue dewe beneuolence vnto the other no doubt for the auoydyng of whordōe & eſchuig of vncleneſſe. For it foloweth ī Paul immediatly after: The wyfe hath not power of hir awne bodye, but the huſbāde: Lykewyſe the huſband hath not power of hys awne body, but the wife. Wherby he forbyddethe, that nether of thē ſhall denye his body vnto the tother. For they two ſayth the Lorde alſo, are one bodye.

The worke of matrimony is no ſyn.

Marke wel.

Math. ix.

Hereof doubtleſſe dyd the holy & godly lerned

biſhop

Paphnutius.

byſſhoppe take the ſame whyche he ſpake in the great cou̅ſaile at Nicen, where as he ſayde, that it is clenneſſe alſo, a man to lye wyth his owne maried wife. For Paule in the ſame chapter ſpeakyng of wydowes & wydowers ſaieth: that it is good yf they ſo remayne, but immediatlye addeth he therto, ſayenge: Neuertheleſſe, yf they can not abſteine, let them mary. For better it is to marye the̅ to burne. And within a litle after he ſayth moreouer: But and yf thou take a wife thou ſynneſt not. Beholde, what could be more clerely ſpoke̅: To mary (ſayth the Apoſtle) is no ſynne, then muſt it folow alſo that the workes of mariage are not ſynne, not of the̅ ſelues but because of the mariage ſelfe & gods ordinaunce.

Virginite is an holy & excellent thing.

And that more is then all that we haue yet ſpoken of, it foloweth farther in Paul: And yf a virgyn mary he or ſhe ſynneth not. For euery man knoweth well, howe holye and excellente a thing virginite is, & yet ſayeth Paul, that a virgyn ſinneth not yf he or ſhe loſe theyr virginite i mariage. The̅ muſt it folow, that god rekeneth not the worke of mariage for ſynne & vnclennes But ſynne and wicked vnclenneſſe is it to committe whoredome. Fylthye & abhominable is it to force or begyle a virgyn. For Paul ſayth furthermore in the .xiii. to the Heb: Mariage is to be had in reuerence & honour amonge all me̅) &

Defflouryng of virgins.

the bed of them that are maried, is vndefyled. As for harlottes ⁊ aduouterers, God will iudge the. How much more wil he iudge them that rauyſſh virgyns: Job ſaieth in the .xxxi. Chapter I made a couenaunte with myne eyes, that I wolde not loke vpon a virgyn. For howe heuye is the puniſhement of god frō aboue: And what inheritaunce and rewarde geueth the almyghtye from an hye: Deſtroyeth he not ſuch vnthriftes: and caſteth he not out thē that medle withe ſuch wickedneſſe ⁊c.

The wyſe man Salomon ſayeth Prouer. v. Be glad wyth thy maryed wife, whom thou haſt taken in thy youth, ⁊ loue her as a deare choſen hynde. Let hyr breſtes ſatiſfye the at all tymes, and reioyſe ſtyll in her loue. For why ſhuldeſte thou come nye an harlot (my ſonne) and haunt the boſome of a ſtraunge woman: In the which wordes, Salomō like as Paule alſo cōmendeth and prayſeth the loue and worke of mariage as clenlyneſſe, but draweth men from whoredom as from it that is nothyng but fylthy. Therfore (doutteleſſe) mariage was inſtituted to auoyde whoredome and vnclenneſſe and the worke of mariage is rekened of God for no ſynne. All which thinges I haue the more largelye ſpoken of, ⁊ proued and confirmed the ſame with holye ſcripture: And though I dyd not gladlye take in hand to wryte of this matter yet haue I done al this to helpe many ſnared cōſciences, whiche without occaſiō thorow the ignoraunce of gods leaue and lawe do pitouſlye trouble and vexe themſelues here in. I hope therfore noman wyll myſconſter me, ſeyng I haue ſpoken nothynge but that which Paul dyd wryte afore.

Meaſure & ſhamefaſtneſſe.

And in all this matter is it well to be conſidred that like as ſhamefaſtneſſe, comlyneſſe and tēperaūce is good in euery thyng, ſo is it good here alſo and exceadyng neceſſary. Wedlock is honorable and holy, therfore muſt not we as ſhameleſſe parſonnes caſt awaye good maners, & become lyke vnreaſonable beaſtes. God hath geuē and ordened mariage to be a remedy & medicyne vnto our feble and weake fleſh, to ſwage ȳ diſquietneſſe therof, & to the intent that we ſhould be cleane and vndefiled in ſpirite & in body. But yf we rage therwith, & be ſhameles in our wordes and dedes, then our miſtēperaunce & exceſſe maye make it euell whiche is good, and defyle it that is cleane. Paule alſo is content, that as cōcernyng the bed, maried folkes vpon a due occaſion, may ly the one from the other. But ſo, ȳ it be wt the good conſent of them bothe, And ȳ not alwaye or longe, but only for a tyme, leeſt the deuell be buſy, & tempte them with whoredome or vncleannes, or deceaue them wyth aduoutry.

i. Cor. vii.

The thyrd cauſe is this: Euen to the entent yͭ the one maye be an helpe & comforte to the other accordyng to the wyll of God, auoydyng ſolitarineſſe. Whiche the Lorde expreſſed wyth theſe wordes: It is not good for manne to be alone, I wyll make hym an helper to be mete vnto him. And within a whyle after, he ſayth moreouer. They bothe ſhall be one fleſhe, or one body. So that lyke as in the partes of a mans body there is a mutuall helpe and participacion of the one toward the other. Euen ſo ought it to be alſo among marryed folkes. The one ought to be an eye, eare, mouth, hand and foote to the other. In trouble, the one muſt be the comfort of the other In aduerſite muſt the one be the others refreſhyng, yea & in all theyr lyfe muſt the one be the helpe & ſocour of the other. And theſe are the cauſes why wedlocke was ordeyned, and wherfore they that are faythfull beleuers do marry, and yͤ occaſiõs wherupõ the cõſent doth leane & reſt.

To auoyde ſolytarynes to helpe & cõfort one another.

The nynte Chapter:

The ende frute and commendacion of holy wedlocke. Howe blyſſed, honorable and good a thynge it is.

BY this now is it eaſy to vnderſtand what is yͤ ende, vertu & frute of wedlock, & how holy, profitable & good a thyng it is. This is yͤ ende of mariage wherupon it leaneth. Not to be alone, but to haue a cōpanyon in thys lyfe that wyll helpe to beare welth ⁊ woo, euen ſuche one as thou canſt fynde in thyne harte to loue, and of whome thou arte loued agayne, that by the ſame thou mayeſte fynde a medicine ⁊ ſwagyng of the weakenes of thy vnquiet fleſhe, and ſo voyd whoredome and all fylthy lyuynge, to bryng vp chyldren vnto the prayſe of God, and to the publique wealthe, profyt and conforte of thy ſelfe, and other thy neyghbours ⁊c.

The operacion of wedlocke.

Wherfore the vertue, operacion, effecte, and fruite now of mariage, is to cōforte, mayntayne, helpe, counſayle, to clenſe, to further vnto good maners, honeſte and ſhamefaſtnes, to expell vncleannes, to auaunce the honour of God and ỹ publique weale, and to ſette vp many ſuch vertues moo.

Wedlocke is holy and honourable.

Hereof commeth it that wedlocke is a great worke ⁊ holy ordinaūce of God, which defyleth or vnhaloweth no man, ſaue hym that taketh it vpon hym wᵗ an vncleane harte. Whome (to ſaye truth) not the maryage, but hys owne wickednes defyleth. For it is alway holy ⁊ ryght in it ſelfe, ⁊ all ſuch as receaue it with true hartes, doth it halowe ⁊ brynge to honour. It hath euer also bene of an excellent eſtimacion ⁊ had a glorious name of all prudente people, in ſo muche that Paule durſt boldly ſay: Wedlocke is hono

rable

able amonge all men, or in al the worlde.

For wedlock dyd god inſtitute by himſelfe, ⁊ ot by his angels or holy men, as he dyd other ood ſtatutes ⁊ ordinaunces yet euen at the be ynnynge toke he it in hande in Paradyſe that arden of pleaſure, no doubte for the cõmodite ⁊ not for the grefe of man. Without Paradiſe ere all other ordinaunces made, but euen in Paradiſe was wedlock ordeyned. And yf all rdinaunces haue theyr proper cõmendacion ⁊ onour of theyr fyrſt begynner of the antiqui e, of the place where they are made, or of the rofit that they bringe. Then verely is wedlock mooſt worthy of prayſe ⁊ honoure, as a thinge inſtituted of god himſelfe, euen in paradiſe, at e begynnynge of the worlde, for the welthe ⁊ ommodite of man.

Marke wel.

Therfore in mariage liued the holieſt, yͤ moſt tuous, the wyſeſt ⁊ moſt noble menne vpon yche the holy gooſt is not aſhamed, euen in e firſt boke of the byble, very playnely to talke moſte nothyng els for the mooſt part, then of ariages, children, of birthes, and ſuche other oyntes of houſholding in wedlock. Adam was maried man, ſo was Enoch, Noe, Abraham, othe, Iſaac, Iacob, Ioſephe, Iob, Moyſes, aron: And ſo were other regentes, iudges, eeſtes and kynges, Ioſue, Gedeon, Phinees,

Geneſis.
The old Pa triarches iud ges, kynges, Prophetes ⁊ preſtes were maryed mẽ.

Samuel

Samuel, Dauid, Ezechias, Joſias, Oſea
Iſaias & other prophetes moo, Dauid commen
deth the ſtate of mariage as a ſyngular bleſſing
of god, which he ſendeth to thẽ that loue him, a
whõ he loueth, & ſaieth Pſal. cxxvii. Bleſſed ar
they all that feare the Lord, & that walke in hy
wayes: for thou ſhalt lyue with the thinge tha
thou haſt gottẽ thorow the labour of thyn own
handes. O how bleſſed & happye art thou: Th
wife is as a frute full vine that ſtandeth by th
houſe ſyde: Thy childrẽ rou̅d aboute thy tabl
are euẽ like olyue trees newly plãted. Lo thu
ſhal he be bleſſed that feareth ẏ lord, &c. and th
is the cauſe that the wiues of the old teſtament
toke it for a great diſhonour & plage, whan on
of thẽ was at anye tyme baren or vnfruteful

In the new teſtamẽt it was the good pleaſu
Math.i. of oure lord Jeſus, to be borne in mariage f
Luke.i. the virgin Mary was maried vnto Joſep
the houſe of Dauid, yet cõceaued ſhe of the ho
gooſt, & broughtforth hir childe beyng a virg
hir ſelfe, & remaynyng a virgyn. The firſt my
racle that oure Lorde Chriſt dyd, The ſa
Joan.ii. wrought he at a wedding, & namely ſuch a m
racle as is able to geue conſolatiõ in mariag
that (euen in thinges pertaynyng to this temp
rall lyfe) God wyll not leaue them vnprouid
for, that mary in the feare of him & in the ſ

A great comforte of maryed folks.

of his euerlaſtyng worde: yet that he doth can & will turne the vnſauery water of all trouble, in to the ſwete wyne of gracious comforte. The holy apoſtles & preachers of Jeſus Chriſt had wifes, as Paul the Apoſtle. Phil. iiii. reporteth of him ſelfe as Peter and the other Apoſtles. i. Corin. ix. and as Luke. reporteth of holy Philippe. Act. xxi. And Euſebius Eccleſ. Hiſto. Lib. iii. cap. xxx. Paul calleth theyr doctrine that inhibite & forbyd mariage, the doctryne of the deuil, & ſayth. i. Tim. iiii. The ſprete ſpeaketh euidently, that in the later tymes ſome ſhall departe from the faith, and ſhall geue hede to diſceatfull ſpretes & to deuiliſh doctrines, thorow them that are lyers in ypocriſie, and haue theyr conſciences marked with an whote yerne, forbiddyng to mary &c. Therfore foloweth it that the doctryne which doth ſet forth & knowlege wedlok to be holy, honorable, profitable, neceſſary and good, is gods doctryne, euen true and good, holy, and vndefyled.

The. x. Chapter.

¶ How ſhamefull, vycious and abhominable, the ſynne of whoredome is.

AND to the entent that the praiſe honour goodneſſe & cōmendacion of holy wedlock may the more clearly appeare, I will now ſet whoredome ryght ouer agaynſt it on the other ſyde, and declare howe ſhamefull, vycious, ⁊ abhominable it is before god ⁊ all honeſtye: That youth may loue the honoure of god, and auoyde diſhoneſty: ⁊ yͭ euery one may eſchewe vycious whordome, and betake hym to holy wedlocke.

Whordome defyleth the members of Chriſt which is thy owne body.

Paul the choſen man of god writeth thus to the Corinthiās: Flye from whordome. All the ſynnes that a man doth, are without his body but who ſo committeth whordome, ſynneth agaynſt his owne body. And immediately afte the ſayd wordes, he expreſſeth the vnderſtādyng of this ſētence, ⁊ ſayeth: Knowe ye not that your bodies are the mēbres of Chriſt? Shall I then take Chriſtes membres, ⁊ make them the membres of an harlot? God forbyd. Paul then wh he ſpake thoſe wordes (All the ſynnes that a mā doth, etc.) had reſpecte vnto wedlocke. For ly as wedlok maketh of two perſonnes or bodye ☞ one perſonne and one bodye. Euen ſo lykew the ſpirituall mariage, namely the receauyng of gods grace, in that we are baptyſed ĩto chri and become Chriſtē maketh one body betwene Chriſt and vs beleuers, ſo that we be called and are in dede Chriſtes membres. Nowe lyke as he yͭ is maried (yf he take another beſyde his wife dothe ſynne agaynſt his owne body: Euen ſo lykewiſe doth that Chriſten mā ſynne agaynſt his owne body, yf he commytte whordome. Fo he diſhonoureth the grace of Chriſt, & defyleth the holy couenaunt made betwene Chriſt and him. For it foloweth in Paul: Knowe ye not, that he which ioyneth himſelf to an harlot, is become one body? For they two ſayth the lord ſhal be one fleſh, or one bodye. But who ſo cleueth vnto the lorde, is one ſpyrite. Neuertheles thorow whoredome is the ſprete baniſhed and excluded. For thy ſprete, herte and mynd that ought to cleue vnto ỹ lord, is ioyned to ỹ harlot, withe whom thou art one and incorporated. Therfore they that cōmytte whoredome, do ſynne agaynſt the couenaunt and ſpirituall mariage, wherewith we muſt be ioyned vnto Chriſt.

Furthermore it foloweth in Paul: Or know ye not, that your bodyes ſhuld be the tēple of the holy gooſt, which is in you whō ye haue of god, & ỹ ye are not in your awne power: For ye are dearly bought. Wherof it foloweth conſtantly that they which cōmytte whoredome, do diſhonoure & waiſt away theyr owne bodyes. For they geue ouer theyr mēbres, yet theyr hert and mynd vnto whoredome: And yet Chriſt for his honoure & our clenlyneſſe dyd bye the ſame, & that not with money, but with his owne bloud. It foloweth alſo, that they which are geuē vnto whoredome, be vnder the great plage of god. For Paul ſaith here, that Chriſtꝭ mens bodies

Whoredome robbeth god of his owne.

i.Pet.i.

Whoredome defyleth the tẽple of god.

Syngle fornicacion is a greuous syn.

are the tẽple of god the holy gooſt. Thus ſaieth he. i. Cori. iii: yf any mã defyle the tẽple of god, him ſhall god deſtroye. Is it not an horryble defylyng of gods tẽple, to ſet that vycious harlot Venus, euẽ in the place where god ſhuld reigne with his ſpirite, & to be ioyned & do ſeruice vnto her with body & ſoule? Let the come forth now that wyll alwaye excuſe ſyngle fornicacion, as though it were not ſynne (or at the leſt not ſo greate ſyn) one ſyngle perſon to abuſe another. Paul the Apoſtle of Chriſt ſaieth, that whoredome deuydeth vs from God, breaketh the couenaunt which we haue wyth God, ſpoyleth and robbeth god of that which is his, myſordreth the mẽbres of god, maketh of chriſtes mẽbres ỹ mẽbres of an harlotte, defyleth & vnhaloweth the tẽple of god, thẽ therfore that wyll folow whoredome, ſhal god deſtroye. Yf all this be to be eſtemed but a ſmall thing, then do I confeſſe, that whoredome and fornicacion is euen as lytle a ſynne, as vycious vayne people do make it.

Whoredome ſhut me oute of heauen.

It is more then ones alſo, that Paul him ſelf ſhutteth whoremongers out of heauen, who ſo beleueth not my wordes, let him reade. Rom. i. i Cor. iii. v, and. vi. Gala. v. Ephe. v. i. Teſſ. iiii. To the Hebrues he ſaieth planely, that as for whoremongers & aduoutrers, God wyll iudge them. What can be more ſayde? Yf thou not

thſtonding all this, wil yet ſaye, that whor-
ome or fornicacion is no ſynne, then cryeth the
oly prophet Iſaye that horryble woo vpō the,
ſaieth, Iſaie. v. capit. Woo vnto you that cal
uell, good Or do ye not knowe, that euē now
n this tyme, God doth ſore puniſſhe whordome
as a great vyce: Paul ſaieth i. Corin x: Let vs
not commytte whordome, as ſome of thē of olde
yd, & were deſtroyed in one day a great nōbre.
It is euydēt what ſclaundre & diſhonoure, Sā-
ſon brought vnto him ſelfe, ſpecially to the glory
name of god amonge gods enemies & hys, &
among all the childrē of Iſrael with his bolde &
vycious whordome, & howe ſhamfull an endē
made by the meanes of the ſame harlot.

In the fifth of the Prouerbes doth Salomon
ſaye after this maner: The lyppes of an harlot
are as a ſwete droppinge hony combe, and hir-
throte is ſofter then oyle: but hir end is bitterer
then death, & as ſharpe as a two edged ſwerde.
Hir fete lead vnto death, & hir path draweth
vnto hell. Therfore ſe that thou go not in vnto
her, nether drawe nye to the dores of hir houſe:
leſt ſtraungers haue thy ſubſtaunce, and leſt the
cruell get thyne increace. With few wordes
doth Salomon deſcrybe the ſhort & ſwete di-
ſceatfulneſſe of whordome, which yet leaueth
behind it a perpetual bitternes, & brefily he ſhe-

Whoredome
ſpoylethe a
mā of hys ho
neſte body &
good.

weth

worth, how that whordome deſtroyeth in ſoule, in honoure, in body & in good. As for enſamples, we nede not to ſet forth anye, ther are to many before oure eyes, the more pite. The ſtories do teſtefye, that the french pockes came of an harlot into the worlde thorow whoredome. How many a man hath conſumed all his ſubſtaunce & goodes with harlottes, and at the laſt hath bene hanged, drowned or headed: &c.

The frenche pockes, how it fyrſt came.

Whoremongers haue no reſt.

Yet go the ſhameleſſe harlottes forth ſtyl into theyr owne perdicion, vyce, & abhominaciō, ye & vndertake to blaſpheme wedlok, & ſomwhat to to excuſe theyr owne myſchefe. Therefore talk they of much trouble that is in wedlok. And as for theyr whoriſh life, it is nothing els but open vyce & abhominacion before God and all honeſt people. Fylthye is filthyneſſe ſtyll, although th filthy ſwyne delite therin. They ſpeake much o euell wiues, which whan ſome men had taken, they could not be ryd of them with anye fayr meanes. And yet can they not leaue theyr vayn craftie & vnfaithfull harlottes, of whō they th ſelues are mocked, & ſcorned to the vttermooſt, yet & are fayne to ſuffre more of ſuch vycious & filthy bodies, then any man doth of his honeſt wife. They ſpeake much likewiſe of bryngyng vp of childre which are borne in wedloke. An yet they them ſelues in whoredome are fayne t bryng bringe vp the baſtardes that they haue gotten; lyke as afore tyme they were wont to buylde Maumet houſes and felde chapels, with collections and gatherynges of euery man.

They ſpeake of muche trauayle ⁊ carefulneſſe, how the houſholde muſt be broughte vp ⁊ prouyded for in wedloke. And yet the dotinge fooles them ſelues are fayne to nouriſh thoſe ſhamefull harlottes wyth much greater car, and yet be afrayed, that whan they haue done theyr beſt, the gredy ſacke wyll not be fylled, and that the filthy ſtrompet wil yet bring forth a greater rekenyng vpon thy trencher, and al to get the bag of money into hyr awne handes. Moreouer amonge whores is waſting and expenſes moſt regarded, nether art thou welcome but thy money. No more money, nomore loue. I muſt haue the money ⁊ purſe ſayeth the harlot take thou thy clooke and thy baggage. Let another come that hath more money, for he hath bene in the bath, and is diſpatched. Thus maye he byte his lippes and cratch his pate, and take that for his farewel that he getteth of his harlot.

Whores are inſatiable ⁊ haue neuer enough.

The ende of whoredome is beggery.

They complayne moreouer of the cryeng of the children in the nightes, and how that maried folkes can not ſlepe, but muſt watch by the meanes therof. And yet the dotyng fooles thē ſelues go all the night long vp and downe thorowe the ſtretes, & kepe the deuels watch, with paynfulneſſe, froſt and vnreſt. Let no reaſonable man therfore be ſnared ſtill in whoredome by ſuch harlottes, to the ſclaunder and diſhonoure of holy wedlok. Whoredome (no doubte) hath much more diſquietneſſe, anguiſh and trouble, then hath the holy ſtate of mariage. The payne alſo that is in mariage, is godly and honeſt. God geueth ſuch pacience, ſtrength and good wyll vnto the faithfull, that they canne eaſly awaye with all manner of coniugale cares. As for harlottes, they are the dyuells martirs, and haue alwaye diſhonoure and ſhame.

Stewes.

Whereas certayne men ſaye: yf whoredome be ſo great a ſynne before God, & being ſo much vyce and myſchefe with it, why do ſome hye rulers and prelates of the worlde then mainteyne opē ſtues? To that I anſwere: Many thinges are ſuffred, that ought not ſo to be, and yet for ſuffring therof are the ſufferers neuer the better. But let thoſe prelates & rulers of the world make anſwere vnto God for their owne acte. God hath commaunded the and vs all: Thou ſhalt not commytte whoredome. Let euery chryſten man folowe him, what ſo euer other folkes ſuffre or do. The holy Apoſtle Paul ſaith: Let nether whoredome ner anye vnclenesse be ones named among you, as it becommeth ſayntes.

Ephe.v.Chap. Now yf among Chriſten folke as an holy people that is clenſed thorowe the bloud of Chriſt there may no whoredome be named, much leſſe no doubte ought vycious ſtewes to be ſet vp and openly mainteyned, for a playne ſhame is it and a manifeſt confuſion. Let them therfore that maynteyne ſuch ſhamefull houſes, looke well to them ſelues, how and what anſwere they wil geue vnto God for this their acte.

They that ſaye they are ſuffred for auoydyng of greater incontinence, let them conſider whether, they meane to put awaye a worſe thinge with an euell, be a meane that is comely and pleaſing vnto god: or whether God hath at any tyme commaunded or geuen lycence, to ſuffre and maynteyne open and ſhameles whoredome, that virgins maye be the leſſe forced & deflowred or that yet worſe thinges be not commytted of wilfull perſones: Paul ſaieth. Thou oughteſt not to do euil, that therof might come good except thou wilt be dampned iuſtely. Roma iii. We fynde daylye by experience, that the ſame way helpeth not, & that there are whore houſes and in the meane ſeaſon the worſe thing, not eſchued, And therfore euell with euell, and vyce with vyce do runne together, ſo that abomination and myſchefe preuayleth. Wherfore let euery reaſonable Chriſten man ceaſſe nowe fro vyce, becauſe who ſo liſt: yf thou wilt do that god cōmaundeth the, & the thing wherof thou mayſt haue worſhippe & welfare in the ſight of God & honeſt people, then medle not with harlottes, nether come at the ſtewes. Mayntayne thē not and vſe them not. But to auoyde whoredome, let euery man haue hys owne wyfe and euery woman her owne huſband.

Obiection. Yee but it is not mete for euery man to mary Many poore mariages make many beggers. Ther is no man compelled to mary, nether yet afore the tyme, nor whan thou haſt not a cōuenient cauſe therto. Onely yf it be not mete for the to be vertuous, it ſhal be no vycious thing to mary. Now yf thou thinkeſt it wyll not ſtame with the to mary, then leaue thine whoredome alſo. Marke wel. And then we are agreed. For goddes ſake man, kepe thy ſelfe honeſt, ſober, pure and cleane, untyll the tyme that it be mete and expedient for the to mary. Thou wilt ſay: alas we are but fleſh and bloud. I anſwere: were not our forefathers fleſh & bloud alſo: dyd they therfore continue ſtil in childhode? Or haunted they harlottrye in the meane time? Beholde the example of Iſaac, Iacob, Ioſeph & other excellent men, which maried not tyll they were of a good & perfecte age, and yet neuertheles ſpent theyr youth vertuouſly in clenlyneſſe of lyfe. Therfore ſhulde oure youth feare God lykewiſe as they dyd, haue Gods commaundement, before theyr eyes, call vpon God for grace, auoyde ydleneſſe & all that maye prouoke to an vnclenly lyuyng: but contrary wiſe, geue them ſelues to labour, & reſyſt manfully in tentacion. But nowe we fynd it other wiſe, for oure youth hath lytle reſpecte vnto god & his cõmaundementes, calleth not vpon God, goeth vp and downe ydle, haunteth euell company & dronkenneſſe. Herof commeth it now that they can not refrayne, & they thinke that they muſt nedes followe harlottes ſtill, or els haue wyues, & yet can they nether labour ner get theyr lyuyng. And thus came they to naught: therfore is it theyr owne vnthriftyneſſe and not holy wedlok that deſtroyeth them.

Mariage (saye they) maketh many beggers.

Doth not the haunting of harlots make beggers alſo? Whence come then ſuch ſwarmes of beggers & wretched pockye people? Eue of whordome get they that miſchefe for the moſt parte. And this doth no mã eſteme ner conſidre. But whã a good vertuous yong man which is come to his age, doth honeſtly mary, then is the walet brought before him, to feare him, or els to withholde other mẽ frõ holy wedloke, & to make thẽ cõtynue ſtill in whordome. This cã the foull deuell do. The rych, faithful & almighty God dyd neuer

Whoredome

neuer fayle any mā, that ſeketh him in trewe beleife, that laboureth faith fully, & that is vertuous & honeſt. Let nomā ther fore be ſnared ſtyll in ſynne. To be ſhorte, whordome wich draweth & ſeparateth the mynd frō god, maketh vs to breake our couenaūte, diſhonoureth the grace of God & mēbres of Chriſt, robbeth God of that which is his, vnhaloweth the tēple of god, & plucketh vs vtterly with ſprete & fleſh into the myre & into all fylthyneſſe, maketh vs of men, beaſtes defyleth body and ſoule, taketh frō vs all oure ſubſtaunce, honeſtie and good, ſhameth deſtroyeth and carieth to hell with wretchidneſſe, miſery & ſorow. Contrary wiſe: wedlok delyuereth vs ones from all ſuch inconuenience. And therfore is it a myſerable thynge, that all thys wyll not be conſydred, and that yet alſo there be olde men, which eſteme whoredome to be no ſynne, and talke ſo lightly and wantonlye therof before yong people, that youth beynge prouoked for warde in their wicked purpoſe, are now the more hard harted and obſtinate therin.

Wanton coūſayle.

Ephe. v.

Deare children, harken ye rather vnto Paul the electe ſeruaunt of god which ſpeaketh out of the holy gooſt theſe wordes: Be ye ſure, that no whoremonger or vncleane perſonne hath inheritaunce in the kyngdome of Chriſt and of god. Be not diſceaued wyth vayne wordes. For becauſe of ſuch thinges commeth the wrath of god vpon the children of vnbelefe. Marke this well and remẽbre it. God will not regarde the wanton and vyle communication of ſuch ſo light as they make it. Wherfore yf ye will eſcape the wrath of god, then kepe your ſelues from whordome and marye at your luſte age.

The xiiii Chapter.

How ſhamefull and wicked a thyng aduoutrye is and how it hath of olde tyme bene puniſhed hitherto.

AND like as whordome hath euer bene take for an abhominaciõ, amõg al honeſt people in ỷ hole worlde, euẽ ſo haue they eſtemed aduoutrye to be a thing much more ſhamefull and vtterly to be abhorred: in ſo much that all vertuous rulers yee & that euen among the heithẽ haue puniſhed it with the paine of death.

Howe God plaged adwoutry before ỷ law cam wrytten.

Whan Abraham came with Sarai his wife into Egypte, and the Egyptians thought that ſhe had bene Abrahams ſiſter, they toke her and brought her to the court vnto kyng Pharao. But the lorde puniſhed Pharao and al his houſe with great plages, becauſe of Sarai, and yet committed he no hurt with her, and that he dyd was done of ignoraunce. For whan he vnderſtode that ſhe was Abrahams wife, he ſent for him, and ſayd: Why haſt thou dealt thus with

A goodly example.

me. Wherfore toldeſt thou not me, that ſhe was thy wyfe? Why ſaydeſt thou vnto me, that ſhe was thy ſiſter? There haſt thou thy wife, take her, & go thy waye. And ſeyng it is thus it may wel be cōſidred, that god is much more diſpleaſed with thē ỹ wyll fully cōmitte aduoutry

Marke this well / & once be aſhamed ye wylfull whoremongers.

In the twentieth Chapter it is written that at Gerar, Abimelech the kyng of the Phi. toke Abrahams wife, as Pharao had done before, and it appeared vnto the kyng in a dreame, & was ſayde vnto hym: Beholde, thou art but a ded man, becauſe of the woman whom thou haſt taken, for ſhe is another mans wife. And yet had Abimelech committed no actuall dede with her, nomore the Pharao had done afore. Therfore ſayde God alſo afterward: yf thou doeſt not delyuer her agayne vnto Abrahā, be ſure, that thou ſhalt dye the death, and ſo ſhal all that thine is. Dyd not god with theſe wordes declare manifeſtly, what ſentence & iudgement he hath geuē vpō aduoutrers? Wherfore Joſeph, whan he was prouoked of his Lordes wyffe to accōplyſhe her wil, ſayd: My Lord hath cōmitted all thinges vnto me, ſauyng the onely for thou art his maryed wife. How ſhulde I thē do ſo greate hurt, and ſynne agaynſt god? Gen xxxix.

Job ſaieth in the .xxxi. Chapter: yf my hert hath luſted after my neyghbours wife, or yf I haue layed waite at hir dores, then let my wife be a nother mans harlot and let other men lye with her. there with doth Job knowlege it to be reaſon, that he be meaſured with ſuch meaſure as he hath geuen vnto other men. Yf he had broken his wedloke, whych thinge yet he dyd not, ſith the punyſhmēt of aduoutry is a meate that euery man can not chew, let euery man conſydre by hym ſelfe, how lothe another man wold be ther of: ⁊ let hī not touche a nother mās wife, ſo ſhall his alſo not be medled with all. It foloweth in Job: For this is a wickedneſſe ⁊ ſynne that belongeth to the iudge, yee a fyre it is that conſumeth all to gether, and plucketh vp al a mās ſubſtaunce by the rotes. With the which wordes Job doth knowlege, that aduoutrye is ſuch a vyce and wickedneſſe, as perteyneth to the iudge, that is to ſaye, ought by right to be greuouſly punyſhed of them which be in auctorite (if they were not aduouterers thē ſelues) for it is a fyre that cōſumeth altogether, both body honeſtie, and good: mynde, hert and welfare. And all this was exerciſed ⁊ practiſed, afore ỹ [illegible] to the people of Iſrael by Moſes. [illegible] doth god appoynte a certē pu- [illegible]try amōg other trāſgreſſions [illegible] Who ſo cōmitteth aduoutrye

The punyſhmente of aduoutry in the lawe of god.

with any mans wife, ſhall dye the death both ẏ man and the woman, becauſe he hathe broken wedlok with his neghbours wife. And Deut. xxii. is the ſame law recited agayne, & cōfirmed.

How aduoutrye was puniſhed amōg the Hethen.

Lex Lepreiatnorum.

Nether was aduoutrye ſo ſore puniſhed amōg the people of Iſrael onely, but alſo the Heithen vſed mortall execucions ther of. This will I now declare out of theſtories and credible wryters. Whā any of the Lepreiās were takē in aduoutrye, they were bounde, & caried thre dayes thorow the citie, & afterwarde (as longe as the lyued) were they deſpiſed, & with ſhame & cōfuſion, reputed as perſones deſolate of all honeſtie.

Lex Zalency.

A good exāple for noble men.

Among the Locrenſiās dyd zalencius forbyd aduoutrye vnder a great puniſhemente. The trāſgreſſours cauſed he to haue both their eies thruſt out. And whan his owne ſonne was taken in aduoutrye, he bad them put out his one eye as iudges and the tother dyd he him ſelf put out as a father.

Germani.

In the dayes of oure fore fathers the noble Germaynes afore they came to Chriſten fayth) the puniſhement of a woman that brake wedlok, ſtode in the power & auctorite of hyr huſband. And at the leſt he might ſtripe her out of hyr clothes, thruſt her out of his houſe, & beat her openly with roddes in the cytie or towne, euen before hir frendes, &c. as Cornelius Tacitus maketh mencion, who alſo wryteth these wordes: Among thẽ ther was none yͭ laughed at yͤ mysdede, ⁊ to defyle or be defyled, was named among thẽ to be aſmuch, as not to do according to yͤ courſe, maner ⁊ cuſtome of the worlde.

Marke now well in how much better caſe they ſtode, then we, which laughe at all ſynne ⁊ vyce: yee all abhominacion, as fightinge, warryng, whorehuntyng, wedlok breakinge, maſking mõmyng, to much drynking, exceſſe in eatinge, ⁊ all vncleanneſſe do we excuſe with theſe wordes. It is yͤ maner ⁊ comen courſe ſo to do now in the world. Opilius Macrinus the emperour of Rome vſed to puniſhe aduouterers with fyre. For thẽ whõ he found in aduoutrye, cauſed he to be bownd ⁊ to be burnte together quycke. This doth Iulius Capitolinus wryte of him. And among yͤ Romaynes was ther a comen law (called lex Iulia) which wolde, that executiõ ſhuld be done vpõ aduouterers, with yͤ ſwerd, the ſame law ſtod in ſtrẽgth in ſ. Hierõs tyme, who wryteth, that a certayne yong man and a maried wyfe, were iudged and put to execution with the ſwearde becauſe of aduoutry. And the ſame law (called lex Iulia, de ſtup. et adult. dyd the Chriſten Emperours receaue, ⁊ of Iuſtinyan it is appoynted, lib. iiii. Tit. xviii. de publicis iudiciis.

Lex Opilii.

Lex Iulia.

This allegacion concernyng the puniſhment

Why aduoutrye was ſo ſore puniſhed

of aduoutry I am ſure wyll many menne maruayle at and eſteme it ſore & vntollerable. But yf they wolde conſidre the matter ryght, ſettyng affeccion and euell cuſtome aſyde, and wolde pōder well what aduoutrye were, and what followethe it, they ſhoulde not wonder ſo ſore at the punyſhment.

what aduoutry is.

Aduoutry is a deſtrucciō and hye diſhonour of the ordinaunce of God, a wyckedneſſe growen out of the dyuell and ydleneſſe of the fleſhe, a ſhamefull vnfaythfulnes, a wylfull truce breaking and periury. And that this is ſo, maye euery man conſidre by the Chapters goynge afore.

Wedlocke.

Wedlocke is the ordinaunce of god, in the which both ye parties ought ſo to be knyt the one vnto the other, that they be not deuided. Paule ſayth alſo, that aduoutry is a worke of the fleſh. Notwythſtandyng, manifeſt it is that maried parſonnes at theyr entraūce do make a perpetuall couenaunt, and there callynge vpon God, & takyng him to recorde before ye whole cōgregacion, they promyſe trouth and fayth with mouth & hand the one to the tother &c.

Marke and take hede.

Nowe yf it be but a ſmale treſpaſſe to diſſemble, to breake to deſtroye & to tread vnder foote all this to forſweare trouth geuē before god & the church & nothyng to regarde honeſtie and fayth, thē muſt I nedes cōfeſſe, that the punyſhment of aduoutry was to rygorous in the olde tyme. But yf it be a iuſt thing, erneſtly to puniſhe vnfaythfull periury, the deſpyſing and contemnyng of god and all honeſtie, then is alſo the puniſhment of aduoutrye right equall and not to ſoꝛe.

Item, Yf the loſſe of a good thing ſhoulde be valued after the eſtimacion of the owner, then (as touching this life, ther is no greater dāmage, then a man to loſe his owne body. Now is it certayne, that both the parties maried, are but one body, and that (as Paul ſaieth) the huſbād hath no power of his owne body, but the wife nether hath the wife power of hir awne body, but the huſband. Wherfoꝛe who ſo committeth aduoutry, the ſame taketh awaye, ſtealeth and robbeth the other of hys awne body, euen hys princypall and beſt good. Oꝛ what honeſt perſonne had not rather fynd a thefe ſtealynge his treaſure, a rather to ſuffre the loſſe of ẏ goodes then to fynd an aduoutrer by his maried ſpouſe, and to reape diſhonoure in her.

Aduoutrye & theft compared ẏ one toward ẏ other by Salomō.

Both theſe vyces therfoꝛe (theft and aduoutrye doth Salomon in the ſixte of the Prouerbes laye vpon the balaunce the one agaynſte the other, and ſheweth how that aduoutrye is the ſoꝛer and moꝛe tedyous, ſayenge: A thefe is not vtterly deſpyſed, that whan he is hongrye, ſteleth to fede himſelfe, foꝛ whan he is taken, he muſt reſtoꝛe ſeuen tymes aſmuch, oꝛ els all his ſubſtaūce. But he that is ſo farre out of reaſon as to breake wedlok with another mans wife, doth eyther deſtroye him ſelfe, or els getteth him ſelfe ſtryppes and ſhame, which ſhame maye neuer be wyped out. For the wrath of gelouſye & of the huſband (yf he haue tyme to reuenge) wyll not be intreated: he wyll not be perſuaded with prayer, yet though thou geueſt him rewardes he wyll not receaue them. This compariſon doth euery man vnderſtond. For though a mās good be ſtolen, yet yf it be reſtored him agayne without hurt, he wilbe intreated, for as muche as it was done (happlye) thorow pouerte. But yf a mā take his wife in aduoutry, he will not be pacified. For it is a very beeſtly and wicked thing.

Moreouer, yf a man take a thefe with the demaynor yet hath he no power to auenge himſelfe & to ſlaye the thefe: But yf a man fynde an aduoutrer at the dede doynge, he maye be auēged. And though he do wound, ſhame or kyll the aduoutrer & the aduoutreſſe, yet ſhall he not be puniſhed for the death of them. Out of all which wordes euery mā may planely vnderſtōd what vyce is moſt greuous before god & before all indifferent iudges. Before theſe wordes alſo, ſaieth Salomon: Maye a man take fyre in his boſome, and his clothes not be brent? Or cā one go vpon whote coles, and his fete not be hurte?

euen

men ſo, whoſoeuer goeth into his neyghbours wife, & toucheth her, can not remayne vndefyled. Wherby he declareth furthermore the daunger and greateneſſe of this vyce, threatenynge them, that thynke (lyke fooles) to kepe theyr aduoutrye ſecrete, and that they ſhall neuer be taken and puniſhed.

Whordome ſhal come to lyght.

It ſerueth to oure purpoſe, that thorow aduoutrye great inheritaunces are altered, & the right heyres diſherited. For oft tymes it fortuneth, that an aduoutreſſe hath children by an aduouterer, & then muſt the ſayde childrē inherete all the ſubſtaunce of their pretenced father, as lawfull children, which yet are vnlawfull, wherby the father leſeth his honoure his kynred his body & goodes. His wife which is his owne body, hath the aduouterer defyled, & the vnlawfull childrē take ỹ goodes away. Yf this be not great wrong & wickedneſſe, then wote not I what a mā may affirme to be vycious ynough: therfore though aduoutrye be horryble both in men & women, yet in women it is moſt hurtfull & deteſtable. For beſydes that the aduoutreſſe altereth ỹ inheritaūce (as I ſayde afore) and with falſe promiſes & ſhamefull diſceate, with draweth & ſteleth it from the right heyres, ſhe ladeth firſt her honeſt poore huſband wyth great ſhame, greate trauayle, laboure, ſorowe and payne, in that he

Alteracions and alienacions of heretages.

Aduoutry in women is moſt to be abhorred.

is fayne to bring vp thoſe aduouterous children which are not his awne.

Morouer, ſhe diſhonoureth hir father, hir mother & kynred: hir children (euen thoſe that are lawfull) muſt be aſhamed of her, & be doubted of in the whorlde, whether they be lawfully begotten or no. Therfore whan they ſpeake of theyr mother, or heare her named, they are abaſſhed & aſhamed. Aduoutreſſes alſo make theyr huſbandes to be deſpyſed & of no reputacion, although they be vertuous & honeſt men. They are the occaſion, that folkes come oft together, which are nye of kynred. Theſe & ſuch lyke innumerable cõfuſiõs, ſhame, hurt, diſhonoure & fylthyneſſe, folow out of abhominable aduoutry. I paſſe ouer now yͤ murthers, poyſoninges treaſons, manſlaughters, batayls. & warres, that haue enſued after aduoutrye, & deſtroyed both countrees & people. This dyd the auncient & noble men of olde pondre & conſidre, & therfore righteouſly & of iuſt occaſions appoynted, they the puniſhement of death for aduoutrers.

What a ſee of euylles enſue out of aduoutrye.

Yet wyll we heare howe aduouterers excuſe theyr owne vyce, & pōdre how reaſonably they go to worke. They ſaye: Though god haue forbydden aduoutry vnder the payn of death, yet is the ſame puniſhement not executed, perfourmed or practyſed. For in no place appeareth it,

The defence which aduouterers vſe.

that aduoutrers were put to death. For Dauid was an aduoutrer, & yet receaued he no puniſhment therfore. yee the lorde Christ hymſelfe dyd abrogate & dyſſolue yͤ puniſhemēt of aduoutry, for aſmuch as he commaunded not the woman (taken in aduoutrye) to be put to death, but had her go her way. For whan no man hadde condemned her, he alſo let her go. Joan. viii.

To that I anſwere: God in hys lawe hath ones expreſſed, how he eſtemeth aduoutry, and how he will haue it puniſhed. Now yf mē haue not done Gods cōmaundement & acordinge to the ſame, then is it neuer the better: yet endureth the law of God vnmoueable and ſure. Neuertheles they of the old tyme dyd puniſh aduoutry with the payne of death, as it is ſufficiently proued afore out of the ſtories. The obiection therfore that aduoutrers make, is but vayne. Now though all ſentēces & iudgmētes that haue bene executed and practyſed becauſe of aduoutry ſtōd not in holy ſcripture, it is no maruayl. For the Byble is not a regiſtre of vnthriftes & of ſuch as for theyr wickedneſſe haue bene put to execution. Or is it not euydent ynough vnto you, how it was lyke to haue gone wyth Suſanna? Dauid commytted aduoutrye ones in his lyfe, which drew him alſo and brought him into great murther, ſo that he cauſed not onely his

Deeth was yͤ puniſhmēt of aduoutry

The aduoutry of Dauid

his faithfull ſeruaunt Vria, but other noble mē lyke wiſe to be ſlayne. Beholde what occaſion aduoutry geueth? What cometh of it? Trueth it is, he was not ſtoned to death. But what chaunced vnto him? Euen as he had diſhonoured another mans childe, ſo ſawe he ſhame vpon his owne children whyle he lyued, and that with greate wretchedneſſe. For Amnon defloured Thamar his awne naturall ſiſter. And they both were Dauids children. yee Abſalom dyd miſerably ſlaye Amnon his brother, for cōmytting that wickedneſſe with his ſyſter Thamar. Not lōg after, dyd the ſame Abſalō dryue his owne naturall father Dauid out of his realme, & ſhamefully lay with his father wifes, Wher vpon there folowed an horryble greate ſlaughter, in the whych Abſalom was ſlayne with many thouſandes moo of the comen people. Now let euery man pondre well by hymſelfe, whether it be not a leſſe thinge, ones to medle, and ſo to haue execuciō and dye: then to abyde the death of ſo many, and that ſo longe, with ſuch miſery and ſorowe. Therfore was Dauid ſorer puniſhed, then yf he had bene but ones ſtoned vnto death. And let euery mā lerne here by, that no mā can eſcape the hand of God all though the worlde laye no hande vpon him God puniſheth neuertheles yee and that much

ſore

[illegible] here, but differeth it in-

[illegible]

[illegible] Chriſt ẏ Lord a mayn-teyn[illegible]terers, it is playne and euident ſhame. Chriſt neuer gaue libertye vnto ſynne. For he ſayth: I am not come to breake the lawe but to fulfyl it. Paule alſo ſayth: To the righteous is ther no law giuen, but vnto the vnrighteous and diſobedient, to whoremongers, to periured perſonnes, to lyers and blaſphemers. And to the Galathians he ſaythe: Walke ye in the ſpirite, ſo are ye not vnder the lawe. Therfore for aſmuche as aduouterers do walke in ẏ fleſh and not in the ſpirite, they are vnder the law, nether hath the Lorde taken the lawe and punyſhment from them.

The aduoutreſſe broght before Chriſt

Moreouer, as touching the ſtory. Joh. viii. we muſt conſidre that the Lord ſayd vnto the wife: woman, hath no man cōdemned the. And whā ſhe had ſayd, no man, he anſwered: Nether do I condemne the. For wyth this anſwere layed he before her the ſentence of the Judges. And for as muche as he was not come now to gyue ſentence as a Judge, but to ſaue, he wolde not condemne her, and ſo medled nether wyth the lawe nor the acte. The Lord was come nowe to haue mercy vpon ſynners, and to call them to repentaunce. Therfore ſayd he alſo vnto this womā:

Go

Repentaũce. Go thy waye, and ſynne no more. And wyth theſe wordes doth the Lorde warne all ſuche as are tangled wyth aduoutry, to ceaſe from henſforth and to amende. God happely maye haue mercy vpon them, & take from them the ſhame, diſhonour, payne and punyſhment, whiche they haue greatly deſerued. For God hath no delyte in the deſtruccion of a poore ſynner, but wyll rather that they cōuerte & lyue. But yf ye wyl not turne, yf ye wyll nedes be ſtyffenecked and ſtyll ſet forth youre ſhamles foreheades, then verely doth God watche ouer your wyckednes, & ſayth Hieremy. v. In the deſyre of vncleanly luſt, they are become lyke olde ſtallādes: euery one neyeth at his neyghbours wyfe: Shulde not I punyſhe this? Wherfore ye adwouterers, looke for none other, but God wyll plage you for ſhameleſſe actes of wickednes & whoredome. For abhominacion, vice, periury, and ſhamefull matters are they, that ye go about wythall.

¶ The. xii. Chapter.

How one that entendeth to mary, ſhulde choſe a mete, honeſt, and vertuous mate.

AND hytherto haue I declared whence wedlocke cōmethe, who dyd inſtitute it, what it is, how it ought orderly to be contracted, what be the occaſions and end vertue therof. Item howe holy, profitable and good it is.

Agayne, howe horrible, noyſome and ſhamefull, whoredome and aduoutry is. But for aſmuche as in the occaſions of wedlocke it is mencioned howe yͤ wedlock was ordyned of God, to the intent that maryed folkes ſhulde ſpend theyr lyfe in yͤ mutuall participaciō of all ſuch thinges as God ſendeth, yͭ they may bryng forth chyldrē, or they maye auoyd whoredome, or for the eſchewynge of perellous ſolenes, that the one maye be a comforte and helpe to the other accordyng to yͤ wyll of GOD: And for aſmuche alſo as in the meane ſeaſon there lyethe great importaunce & wayght vpon it, what manner of companion & mate thou choſeſt, howe thou mayeſt lyue wyth hym, and (yf God gyue the chyldren) howe thou mayeſt brynge them vp. Therfore in this parte of my boke followyng, I wyl treate how a mete honeſt and vertuous ſpouſe ought to be choſen. Afterwarde, howe they ought on both the ſydes to lyue well and ryght togyther, to kepe and increace the mutuall loue and trouth of mariage, and fynally howe they muſte well & vertuouſly bryng vp theyr chyldren.

For who ſo coupleth hymſelfe wyth braulyng folkes, & cōmeth to diſquietnes, maye not complayne therof. Why lefte he not ſuch cōtencious perſons wythout his houſe? Who ſo nowe wyll haue a peaceable mariage, muſt not choſe hym a

There lyethe muche wayght in yͤ eleccion of the mate.

reſtleſſe

A goodly notable enſãple.

and reſtleſſe mate. He that wyll plante any thynge, doth fyrſt conſidre the nature of the ground, in the which: he entendeth to plante. Muche more ſhuldeſt thou haue reſpecte to the condicions of thy ſpouſe, oute of whome thou deſyreſt to plant chyldren, the frute of honeſtie and welfare. And lyke as plantynge and carefulneſſe hathe great power in al growynge thinges, ſo hath it greater vertue and ſtrength, yea and better frute in the diligent bryngyng vp of chyldren. Where as mariages and chyldrẽ do ſometyme proſper euel the greateſt cauſe therof, is the faulte in choſyng the partie, and in the chyldrens bryngynge vp. Nowe where as we fayle in this behalfe, it cometh either of our owne fonde affeccion whiche we folow, and are ſeduced therby, or els cõmeth it of ignorãce, as whan folkes wotte not wher vnto they ought to haue reſpecte, or howe to do in the cauſe. And ſeyng that in theſe poyntes ſtãdeth the makyng and marrynge of wedlocke, I wyll fyrſt note in fewe wordes the mooſt neceſſary thyng that maye be ſpokẽ hereof: And fyrſt wyll I ſpeake of the choſyng of a ſpouſe.

What the eleccion is.

The choſynge, is a receauyng or acceptynge of ſuche thynges as we thynke are mete for our ende and purpoſe. Therfore euery eleccion hath a finall reſpecte, that it is directed vnto. For as much now as our talkyng here, is of the elecciõ of a ſpouſe, we muſt reduce to oure remembrance, the ende of wedlocke, that is to ſaye, the cauſes why and wherfore it is contracted. Now haue we heard afore, that the cauſes why it was ordeyned, and wherfore it is to be receaued of ẏ two perſons, are theſe, euen to the intent ẏ they ſhall contynually dwel together, and ſpend theyr lyfe in the mutuall participacion of all ſuch thiges as God ſendeth, that they may bring forthe chyldren, or that they maye auoyde whoredome, or for the eſchewynge of parellouſe ſolytarineſſe, that the one maye be a comforte and helpe to the other, acordyng to the wyl of God.

Why mariage is contracted.

Therfore thou that wilte choſe, muſte haue reſpecte vnto theſe aforſayde poyntes, as to the fynall end ⁊ mark, ſet before the, and muſt proue whether the perſonne whom thou thynkeſte to ioyne vnto thy ſelfe, haue theſe poyntes, whiche thou haſt heard now recyted. And the ſame ſhalt thou well proue, yf thou note dylygentlye the ryches that are in man, of the whyche I wyll nowe ſpeake.

Thre maner of ryches are there in man, the ryches of the mynd, of the body, and of temporall ſubſtaunce. The beſt and moſt precious are the ryches of the mynde, as they wythout which the other two are more hurtefull then profitable The ryches of the mynde are, the feare of God

Thre maner of ryches in man.

ſayeth,

Riches of ẏ mynd.

Lāguage.

the feare of God.

faith, gods glorye, gods ſeruyce, vnderſtandynge or knoledge, prudẽce, truth, ſoberneſſe, righteouſneſſe, lyberalyte, chaſtite, humbleneſſe, honeſtye and nourtoure, ſyngleneſſe and diligẽce: and ſuch lyke vertues. Theſe lye not ſtyll, nether hyde themſelues, wherſoeuer they be, but breake oute dyuerſe wayes, ſo that they maye well be ſpied, but ſpecially in talkyng. For oure Lorde Chriſt dyd ſaye: Out of the abundance of the hert ſpeaketh the mouth. They of the old tyme ſayd, that a mans talkynge is the myrroure ⁊ meſſanger of the mynd, in the which it maye be ſene without, in what caſe the man is within. Therfore who ſo wyll knowe and haue experience how a mans mynde ſtandeth, let him diligentlye note his cõmunicaciõ, whether it be ioyned with the feare of god, manerly, true, erneſt, honeſte, ſtedfaſt, and reaſonable or whether it be churlyſh ⁊ vngodly, nyce, vayngloryous, fayned, ful of wordes, vnſtedfaſt, vnhoneſt, vnreaſonable and ioyned with lighteneſſe. And of theſe fruites then ſhalt thou know the tree and rote of the herte. And though ypocryſy vſe much diſceate in talkynge, yet can no ypocryte go alwaye ſo craftely, but he ſhall somtyme ſtomble and bewraye himſelfe.

But for the more ſuertye, it is good for the not onelye to marke hys cõmunicacion, but alſo other geſtures ⁊ maners, howe the mã nowe behaueth hymſelfe, howe he hathe done hytherto, what name and fame he hath had, and yet hath, what opinion otherwyſe, and honeſte men haue of hym, howe he behaueth hymſelfe in ſtondyng in goynge ⁊ in all the partes of his bodye, what rayment he vſeth, whether it be vayne, whoryſh, wanton, lyghte, or manerly and accordynge to his eſtate, reputacion ⁊ power, that is to ſay, honeſt rayment, for rayment dothe ofte gyue certayne and ſure teſtimony of pryde, lyghteneſſe, wantonnes, inconſtancy, vnſhamefaſtnes, boaſtynge, and of fylthynes or vncleanneſſe, ⁊ other vyces or vertues that are in manne. So maye muche be ſpied alſo, by the cõpany and paſtyme that a body vſeth. For a manne is for the mooſt parte condicioned euen lyke vnto them that he kepethe company wythall. We ſe that amonge beaſtes wylde ⁊ tame, lyke wyl to lyke. The educacion alſo gyueth great teſtimony, namely by whom ⁊ howe euery one is brought vp, whether it were among vertuous perſons or euell, whether the party hath continued in the nourtoure of the vertuous and ſhewed himſelfe obedient, or whether he hath broke out of his diſciplyne, and followed hys owne wylfulneſſe. For it is but a ſmall matter for the to haue dwelte among vertuous men, but rather herein lyeth the wayght,

Reputacion.

Garmentes.

Company.

The bryngynge vp.

how farre ⁊ how moche thou haſt followed th
⁊ bene obedient vnto them. Iudas was among
the Apoſtles, brought vp of the Lord Chriſt, bu
for all that was he neuer the better. For he lefte
not his wycked prankes, nether was he obedient

Note.

Therfore the occaſion of all theyſe thynges,
and other lyke apperteynynge to the ſame, ought
euerye one to diſcerne the perſonne, whom he
hathe choſen to take to maryage, and to ſe that
ſhe be indewed wyth the ſayd ryches of the myn
de, and that to his purpoſe ſhe be ryghte peacea-
ble honeſt mate and conuenient for hym to lyue
wyth all in wedlocke, as it beſemethe ⁊ as God
hath inſtituted. For lyke as in the mynde there
are ſuche vertues as we haue ſpoken of, ſo are
there in it alſo noyſome wycked vyces and deſ-
traccions, as vngodlynes, deſpyſyng of Goddes
worde, miſbelefe, Idolatry, Mawmetry, ygno-
raunce, churlyſhnes, lyenge, falſhode, Hypocry-
ſye, vnryghteouſneſſe, backebytynge myſtempo-
raunce, dronkennes, couetouſneſſe, vnchaſtite,
vnſhamefaſtnes, myſnourtoure, raſhenes, furi-
ous wantonnes, pryde, preſumpcion, vaynegło-
ry, chydyng, brawlynge and vnhandſomeneſſe.
Who ſo nowe choſethe hym a mate that is tan-
gled wyth ſuche noyſome vyces, ſeketh not a ſpou-
ſe for a ryghte peaceable and good honeſte lyfe,
but an hell, a paynefulneſſe, and deſtruccion of
all

Froward wycked qualities of the mynde.

al expedient and vertuous lyuynge. Specially ther is lytle good to be loked for, where as is vngodlynes and deſpyſyng of Goddes worde.

The deſpyſyng of goddes worde.

For lyke as the feare of god draweth ẏ whole garland of vertues wyth it, ſo bryngeth the vngodlyneſſe all vyce and abhominacion, yea and ſhetteth vp the waye to amendement. ☞ For who ſo wyll not heare gods worde, refuſeth all good informacion, and therfore is there no amendement to be looked for in hym. And where as is no ſhamefaſtneſſe, there dare the ſhameles perſonne do euery thynge that lyketh hym. Where lyeng, boaſtyng and lyghtnes is, there canne no temperaunce be hadde, there ſtondeth all in doubte what ſo euer is ſpoken and done. Where pryde is, there is alſo raſhenes, wylfulneſſe, preſumpcion, contempte, diſdayne, murmurynge and obſtinate rebellion. And where as ſuche be, there is nothynge but brawlynge, chydynge, and neuer one good houre. Wherfore, he that wyll not lacke the ryght poyntes of mariage, and of a cōmodious lyfe, lett hym haue reſpecte to the ryches of the mynde, and choſe hym ſuch a perſonne, as is endewed of God wyth ſuche ryches, and not wyth a noyſome and frowarde mynde.

Vnſhamefaſtneſſe.

Lyenge.

Pryde.

After the ryches of the mynde, do the ryches of the body folowe nexte, as is a bewtifull or well fauoured body, health, a conueniẽt age, &c.

The ritches of the body.

A bewtifull body is ſuch one, as is of right fourme and ſhape, mete and of ſtrength to beare children, and to kepe an houſe, euen ſuch a perſonne as thou canſte fynde in thyne herte to loue, and to be content wyth all. &c. Of the bewty of the body (where there is els no good qualite beſyde) ſayth Salomon. Prouer. xxxi. As for fauoure it is deceatfull and tranſitory, and bewtye is a vayne thynge, but a woman that feareth god, is to be commended. And Prouerb. xi. A fayre woman without diſcrete maners, is lyke a ryng of golde in a ſwynes ſnowte. Therfore are they al ſtarke fooles, that in choſyng them wyues, looke only to theyr bewty, and regard not the rytches of the mynde. Afterwarde doth the ſame bewty turne them to diſqutetnes, to payne and trouble.

Beautye.

Healthe.

Health alſo muſt be conſidred in the eleccion, leſt thou with all that thou haſt, peryſh, and leſt thy whole houſe be poyſoned and hurte. Neuertheles I ſpeake here of ſore contagious ſyckeneſſes, not of ſuch dayly infirmitees and ſmall diſeaſes, that all menne are ſubdued vnto. But I ſpake of madneſſe, freneſy, the fallyng ſyckenes, lamenes, leproſy, Frenche pockes, or ſuche lyke, whiche euery manne ſhould greatly abhorre.

Marke well.

Notwythſtondyng where maryed folkes which now are togyther, be viſited wyth ſuche diſeaſes than then muſt ſuffre the one wyth the other, as they that are in one body. As for the due and conuenient age, we ſpake of it in the ſyxte Chapter.

Rytches of temporal ſubſtaunce.

To haue the goodes of temporall ſubſtaunce is to be borne of noble parentes, or to come of a worſhyppful ſtocke, to haue rytches, great offices gaynes, or occupienges, and ſuch lyke. The hieſt nobilite and mooſt worthy commẽdacion, is to be noble in vertues, in good workes, manners and condicions. Who ſo dothe come alſo of noble parentes, is the more to be reputed. But to be a gentle borne, and to vſe hymſelfe vngently is euen as muche as to ſhame hymſelfe and his. There haue ben found many, whiche came of a lowe byrth, but they garnyſſhed theyr kynrede ſo wyth vertues and noble actes, that they and theyr ſtocke attayned to great proſperite. Ther are many this daye that come of famous houſes & noble parentes, but they leaue to muche to theyr byrthe, yea they are wylfull mynded, and thynke, that (becauſe of theyr nobilite) they may do what they lyſt, and that theyr doinges becommeth them well, and yet are they ſo noble (that is, they ſo excell) in all vyce and abhominacion they brynge them ſelues to diſhonour, and to cõtempt and hatred of all men.

Nobilite.

Let euery man therfore loke erneſtly to this matter, leſt any manne intendynge to haue the is olde, and catchyng the whotte cooles do burne hymſelfe wythout recure. For temporall goodes ſake, the matter miſcaryeth and is in daunger. Ther is ſometyme great rytches, but wyth lytle honeſte is it gathered togyther. And wyth the ſame rytches, wyll not be alwaye proſperite peace and reſte. Many truſt to theyr goodes, & nothyng wyll they learne, therfore alſo can they do no thyng, but to lyue deyntely, & wyth pryde, exceſſe and diſhoneſty to waſte it awaye, that hath bene long gathered togyther. Nowe whan there is alwaye taken from the heape, and nothyng layed therto, it waſteth away in proceſſe of tyme, howe great ſo euer it hath bene. Then foloweth pouertie, yea an intollerable and unpacient pouerte. For they that nowe laſh out all togyther, haue had no neceſſitie hitherto, but were in all wealth, therfore after ſuch a ſonneſhyne there commeth euer an intollerable heate, and thence forthe begyn they to warme them ſelues at the bare leaues.

Temporall goodes.

Beware or all be ſpent.

Who ſo nowe in his election loketh to the multitude of goodes, and not howe they were wonne, and whence they come, he hath cuſtomably ſuche a ſmoky hat ſet upon his head, that all the water of Ryne can not waſh away the ſoot therof. Good wythout God & honeſte, is a deadly poyſon, & the bodely dyuell hym ſelfe. Goodes

☞

and rytches in the hand of an vndiſcrete & ignoraunt man, is as a ſharpe knyfe in the hande of a chylde, that doth no good therwyth, but woūdeth and deſtroyeth it ſelfe. Wherfore let euery mā in the electiō, haue more reſpecte to diſcreſiō & knowledge, than to rytches. Moreouer an hand that is occupyed, & winneth & getteth his liuing godly & honeſtly, dothe farre excell any rytches that are wonne. A rytch man which hath great goodes in his hand, & yet hath learned nothynge wythall (and nothyng can learne) whan he once loſeth his ſubſtaunce and goodes, he can wynne no more but commeth immediatly to the ſtaffe & wallette: As for ſuche one as hath applyed hym ſelfe to learnyng, he is fyt to ſome offyce, he can and is able to occupy and labour, and though he once or twyſe loſeth that he hathe, yet canne he wynne more agayne.

Handy craftes.

Wynnyng & occupyenge.

And though no man wyth his eleccion ſhuld haue ſpeciall reſpecte vnto temporall ſubſtaunce yet ought no man to behaue hym ſelfe vncircumſpectly, nether lyghtly to regard honeſt prouiſiō. For lyke as out of great rytches there followeth pryde, euen ſo of pouertie there followeth muche euell. Therfore is it not vnrighte that thou in thyne eleccion conſider, how thou mayſt honeſtly wynne thy bread, and wherof thou mayeſt lyue wyth thy ſpouſe, and what thy ſpouſes ſub-

Honeſt prouiſiō oght to be regarded.

ſtaunce and occupyeng is, & how the ſame may be an helpe to thy conuenient lyuynge. Yf thou nowe wylt not regarde the more excellente and better thynges, but haue onely reſpecte vnto the goodes, then maryeſt thou not the perſon, but the goodes: Wherof yf there be not ſo muche as thou wouldeſt fayne haue, or if it waſte awaye, then farewell all the loue. For that loue whiche commeth thorowe rytches, bewty, or other lyke ſmale occaſions, is euen as a fyre that is made of ſtraw or tow: it groweth ſoone and is great, but ſtrayghte waye it vanyſſhethe. Euen ſo is that loue ſhortely extincte, which ſpryngeth not of durable occaſions. Yf a fyre be made of whole ſtronge wood, it gyueth a good naturall heate, lykewyſe yf thou in the election of a ſpouſe, haſt reſpecte vnto ẏ true, godly & honeſt poyntes, the is the loue of ſo muche the longer continuaũce.

Whotte loue is ſone colde.

The effecte of ẏ election

And to be ſhorte, let euery one wyth his election, haue fyrſt reſpecte vnto thoſe poyntes. for ẏ whiche wedlocke was ordeyned of God. Then whether the parte (whome thou arte mynded to choſe) be reaſonably endewed wyth all, or no.

Good leſſōs for choſyng a wyfe.

And to the intent that the ſame may well be perceaued, lette euery man haue faythefull reſpecte here to the rytches of the mynde, whether the perſon be godly, wyſe, diſcrete, true, faythful, honeſt ſober and louynge: Item whether ſhe be whole

and

ſounde ⁊ not laden with ſoꝛe diſeaſes, defoꝛmed, ſluttiſhe, filthy, euell fauoured, & what her eſtate is, what power and poſſibilite ſhe is of, how, where ⁊ with whō ſhe hath bene broughte vp, wher vpon ſhe lyueth ⁊ what ſhe occupyethe how frutefull, handeſome, houſwyfelye, laboꝛyous and quycke ſhe is, yf beſyde theſe, thou fyndeſt other greate ryches (bewty and ſuch lyke giftes) and commeſte godlye and honeſtlye by them, thou haſt the moꝛe to thanke god foꝛ.

But ſpecially and afoꝛe al other thinges, we muſt faithfully wyth feruentneſſe and ſtedfaſt belefe (without ceaſynge) make oure interceſſion and prayer vnto god, to whō all hertes are opē and knowne, that he wyl not ſuffre vs to go amyſſe, but (as a father) helpe and gyde vs to a right mariage, in the whiche we maye lyue honeſtly and proſperouſly (euen as we ought) to his honoure. For it is god onlye that prouydeth the mariage, that hathe the hertes in hys hande, and at that geueth the wyll, as it is ſayde in chapters afoꝛe. But like as in other poyntes ⁊ matters the oꝛdenaūce of god dothe not deſtroye lawful inſtrumentes, Euen ſo here in thys cauſe the inſtitution of god denyeth not the oꝛdinate election, but in them that feare God, they go both together.

Of thys oꝛdinaūce of God and oꝛdinate election

A notable example of yͤ electiō and earand in yͤ cause of matrimony.

cion, we haue a very fayre example, Gene. xxiiii. where Abraham ſent his ſeruaunt in hys meſſage, to get his ſonne Iſaac a wife in Meſopotamia. The ſame ſeruaunt begynneth his matter with prayer, & ſayeth: O lord god of my maſter Abrahā, ſend me good ſpede this day, and ſhewe mercy vnto my maſter Abraham. Lo, I ſtonde here by yͤ well of water (for he taryed there with his ſeruauntes and camels without the cyty by a welles ſyde, and the daughters of the menne of thys cytie will come out & drawe water. Now the damſell to whome I ſaye, ſtoupe downe thy pitcher and lette me drincke, yf ſhe ſaye, drynke, and I wyl geue thy camels drincke, therby wyl I know, that ſhe is the ſame, whome thou haſte ordeyned for thy ſeruaunt Iſaac.

Beholde, in thys prayer doth Abrahams ſeruaunt knowlege the ordinaunce of god, and that god only prouydeth the mariage, and yet neuertheles he falleth to prayer, & vſeth that meane. For it foloweth in the ſtory, And it came to pas that yer he hadde left ſpeakynge, Rebecca came forth, & caryed a pitcher vpon her ſhulder, & ſhe was a verye fayre dameſell & vnblemiſſhed virgyn, & came downe to the well to drawe water. Then ranne the ſeruaunt vnto her, and aſked hir drynke, & ſhe ſayde: Drincke ſyr. And wyth that toke ſhe downe her pitcher, and gaue hym

Rebecca.

pitche. And whan he had droncken, ſhe ſayde: I wyll drawe water for thy camelles alſo, that they maye drynke. And ſo ſhe made haiſte, and poured water out of her pitcher into the trough and gaue the camels drynke, But the mā marueled at her, and marked her well, and hyld his tonge at rete. No doute, he hadde reſpecte to the gyftes of the mynde: and of the body, and perceaued that ſhe was gentle, ſeruiable, lowly, geuen to laboure, quyck in her buſyneſſe, louynge towarde ſtrāgers, that ſhe was not myſtaughte or nycely brought vp, ner a lyte mynded or deyntye beaſt, but honeſte and handſome. Howe ſhe was condycyoned, coulde he not knowe better, then by ſuch tokēs. She was yet an vntouched virgin, and therfore alſo wel nourtoured and no nyce thynge.

The propertyes of a mayde that ſhulde be choſen wyfe.

When ſhe commeth to the well ſhe maketh no ſtoppe, ner bringeth a ſorte of yong felowes with her, nether ſtandeth ſhe gaſyng and wondrynge vpon the ſtraunge man, but quyckely and ſtraight goeth ſhe her way, and tendeth her own buſyneſſe. But aſſone as the olde honeſte man (Abrahams ſeruaunt) ſpake vnto her, ſhe ſheweth herſelfe very curteous and gentle. Full reuerently calleth ſhe hym, ſyr maiſter or lord:) and ſerueth him quickely, aſketh no queſtions at him and maketh no moo wordes. These are righte vertues, highely to be commended in a virgin. Moreouer this damſell is prayſed for her bewtye and fayrenesse of her body, whiche was euen aſmuch the more excellent, as ſhe exceaded in vertuous condicions.

Thou wilt ſaye: yee but where are the other gyftes of god and ryches of the mynd, as the feare of GOD, true beleife, et cete: I anſwere. The ſayde vertuous were not in her wythoute the fear of God and fayth. Abraham alſo had taken an ooth afore, of the ſame his ſeruaunte, after this maner. Thou ſhalt ſweare by the lord of heauen & earth, that vnto my ſonne thou ſhal take no wyfe of the doughters of the Cananites among whom I dwel, but ſhalte go to my countre and kynrid, and thence bring him a wyfe.

The goodes of the mynd are more to be regarded than the goodes of ỹ body or of the worlde.

The Cananites were corrupte and loſte in theyr faythe and manners gyuen to Idolatrye, and abhomynacyon, yet were they mighty and ryche. But they in Meſopotamia (where Abraham was) feared God and were vertuous, notwithſtandyng they were not of lyke power and riches. Neuertheles Abraham folowed after the feare of God, & therin leaueth he vs an enſample, that we all ſhulde be the gladder to haue God, then Mammō. And thus haſte thou alſo, that in this mariage, there was great experience of fayth.

When the ſeruaũt now had with ſylēce conſydered the excellent giftes in the dameſell he aſketh her furthermore: whoſe doughter art thou? She aunſwereth. I am the doughter of Bathuel and Nahor is graundfather. Then Abrahams ſeruaunt toke out a ryng of gold & other Jewels and gaue her them. For no vncomlye thynge is it, to geue honeſte preſentes to honeſte dameſels in the waye of honeſtie, and ſo to moue theyr myndes vnto the honour and loue of mariage. Els or in other wyſe, & of ſuſpecious perſonnes, ought honeſt damſels to take none. For it is no vntrue prouerbe: She that taketh the pedlers ware, muſt be fayne to haue the pedler himſelfe alſo at the laſt. &c.

Gyftes in ỹ waye of mariage are both lawfull and commendable.

A prouerbe

Moreouer, the ſeruaunt thought he wolde proue how frendly, mercifull, harbarous, & faithful the dameſell was, and ſayd: haue ye rowme in thy fathers houſe to lodge in? And ſhe ſayde vnto hym: We haue plenty of lytter and prouender, & rowm ynoughe to lodge in, yet becauſe ſhe wold not take much vpon her, ſhe ranne in, and tolde hir brother Laban the matter.

Who immediatelye made readye the ſtable, goeth forth to the well & bryngeth the ſeruaunte into the houſe, and ſetteth meat before him But the ſeruaunt ſayde: I will not eate, tyll I haue my erand. And ſo beganne, and tolde, A fourme of the errande in mariage.

how that hys maſter Abraham had one onelye ſonne: how riche he was, and how he had ſent him to Meſopotamia to get hys ſonne a wyfe. Then tolde he how he made hys prayer vnto god, a came to the well, and how theyr doughter Rebecca came to the well alſo, how ſhe behaued herſelfe and what ſhe dyd, by the which he vnderſtode that god had prouyded theyr doughter for his maſters ſonne. So that now hys requeſt was, that they wolde geue hym a fynall aunſwere, whether they wolde be content to mary theyr doughter to his maſters ſonne or no. When vpon the damſels father and brother aunſwered: Thys commeth euen of the Lorde, therfore myght we not ſaye agaynſt it &c.

And thus out of the ſtory we learne, that when we haue made oure faythfull prayer vnto god, and haue appoynted oure election or matche, and the other meanes, we muſt do oure errand vnto the parentes or tutours of the partye, and how and after what maner we ought to do it. The dameſel alſo is enquyred what her wyll is, ſhe conſenteth, and therwyth is the mariage concluded. Thus much I haue ſpokē cōcernyng the choſynge of a conuenient and mete ſpouſe, and of the errand appertaynyng to the ſame.

Trueth in cōtractynge of mariage.

Yet in thys thynge alſo muſt I warne euery reaſonable and honeſt perſone, to beware, that in co[illegible] ge, they dyſſemble not, a[illegible] ther vſe truth, & tell bo[illegible]. For they that lye and [illegible] ward cauſe much diſpleaſure a[illegible] are diſceaued. Let euery one conſi[illegible] that he wolde be to be diſceaued hymſelfe, and that it is commenly ſayde: In mariage ought no man to be begyled.

Euery man lykewyſe muſt eſteme the parſon to whom he is hādfaſted, none otherwyſe, then for his owne ſpouſe, though as yet it be not done in the church ner in the ſtrete. For thus is it wrytten. Deut. xxii. yf a mayde be handfaſted to an huſband, and then a man fynde her, and lye with her, they ſhall both be caried out of the citye, and ſtoned vnto death.

Mark this well.

The .xiii. Chapter.

Of the weddyng.

AND to the intent that al in cōueniēces for to come which myght afterward growe, eyther touchyng the goodes or the promyſes, maye cyrcumſpectlye be preuented, therfore after ỹ handfaſtynge & makyng of the contracte ỹ church goyng & weddyng ſhuld not be differred to long, leſt the wickedde ſowe hys vngracyous ſede in the meane ſeaſon. Lykewyſe the weddinge and

⁊ cohabitaciō of the parties) ought to be begonne with god, ⁊ with the earneſt prayer of the whole church or congregaciō. But into this diſh hath the deuell put his foote, ⁊ myngled it with many wicked vſes ⁊ cuſtomes. For in ſome places ther is ſuch a maner, wel worthy to be rebuked that at the handefaſtynge there is made greate feaſt ⁊ ſuperfluous bācket, ⁊ euen the ſame night are the two hādfaſted perſonnes brought ⁊ layed together, yee certayne wekes afore they go to the church. Whych is nothyng els but a wicked luſt and a playne euydence, that thou lytle regardeſt ẏ bleſſynge, euen as dyd Eſau, ⁊ that in wedlock thou ſekeſt nothing but carnal deſyre.

Maried folkes go to church afore the lye together.

Chriſt commaundeth vs, that fyrſte before all thinges and in all thynges, we ſhall ſeke the kyngdome of God. And for asmuch as he hymſelfe dyd openly couple the fyrſte mariage together, and bleſſed bothe the partyes, therfore the congregacyon thorow the enſample and ſpirite of God, hath ordeyned, that the partyes ſhall openlye and before al thinges, come to the church and there declare and confirme theyr maryage in the face of the church, and of Gods miniſter receaue the bleſſyng, ⁊ commytte themſelues to the common prayers of the congregacion, and enioye the ſame. This godly ordinaunce ought euery reaſonable Chriſten [illegible] without [illegible] his owne fonde affection, and not fyrſt to ſeke the baudrye & the bed in his mariage, but Gods kyngdome, and then fyrſt to be wedded & dwell together in the name of God.

For in the ſayd ordinaunce we muſt not onely, conſydre and note the acte and example of God, but alſo thoſe profitable and chriſtē poyntes folowyng.

The occaſyons & cōmodities that commeth of this ordinaūce.

1. Fyrſt, wyth this ordinaunce is it openly declared in the ſyght of all the worlde, that it is god which knytteth the knot of mariage. For that the miniſter of the churche doth, that doth he in the name & accordyng to the enſample of God.

2. Secondly with this ordinaunce is teſtimony geuen, that wedlocke is honorable and pleaſaūt vnto God, an holy worcke of the lyghte, and no foull worcke of darkenes. For the parties there frely come into the open Church (euen in the lyght where Gods workes only are practiſed. As for the workes of whoredome and diſhoneſtye, they hyde them ſelues in the darkeneſſe. It is ſene alſo by the goyng to the churche, who kepeth houſe wyth GOD and honeſtie in wedlocke and who kepethe the deuell and ſhame in whoredome: Not only this, but alſo what they be, that amonge Chriſten people are to be ſuffred together as honeſt perſonnes: and who, as harlottes and vnthriftes, are to be expelled & dryuen from

I.i. a furaſunder.

iii. Thyrdly, in this ordinaunce is euery one warned, faythfully to kepe his promyſe, made & geuen to his ſpouſe, before god & the whole church. For yf a man haue cauſe to be aſhamed, whan he promiſeth ought in the preſence of honeſt people, & kepeth it not: Much more ought aduouterers to be aſhamed, ẏ breake theyr promyſe, made before God and the congregacion.

iiii. Fourthly, God wyl geue his bleſſyng to them that come to wedlocke in the feare of hym, and that conferme it accordynge to his ordinaunce: Which thyng the faythfull may aſſuredly loke for at his [illegible] hand. Gene. i.

Fyftly, There is Gods worde redde and taught, how holy a thyng wedlocke is, how maryed folkes ought to behaue them ſelues &c. There euery one that is maried already, is put in mynde of his promyſe, and they that ſometyme lyue euell in mariage, are called to repentaunce: lyke as they alſo that lead an honeſt lyfe, are cōfyrmed in al goodnes.

vi. Syxtly, There is made a generall prayer of the whole congregacion in the name of Chriſt, for thoſe newe marryed folke, and for the whole ſtate of matrimony. Now hath the Lord promiſed, that where two or thre are gathered togyther in my name, he wyll be in ẏ myddes amonge them.

ne: therfore is it not to be hoped, that he wyl be much rather in ſuch a whole congregacion, and heare theyr prayer. All theſe occaſions cōſydered, let not the faythfull deſpyſe Gods ordinaunce, but behaue them ſelues ſo, that diligētly ⁊ afore all thynges, they ſeke the kyngdom of god, ⁊ take that in hand, which is honeſt profitable ⁊ good.

Abuſe all weddynges.

But the deuell hath crept in here alſo, ⁊ though he can not make the ordinaunce of goyng to the church to be vtterly omitted ⁊ deſpyſed, yet is he thus mightye, ⁊ bringeth it to paſſe, that ẏ ordinaunce is nothing regarded, but blemyſhed with all maner of lyghtnes. In ſo much that early in the mornyng the weddyng people begynne to excead in ſuperfluous eatyng ⁊ drinkyng, wherof they ſpytte vntyll the halfe ſermon be done. And when they come to the preachynge, they are halfe dronke, ſome all together, therfore regard they nether the preachyng nor prayer, but ſtond there onely because of the cuſtome. Such folkes alſo do come to ẏ church with all maner of pryde ⁊ pompe, ⁊ gorgiouſnes of raymēt ⁊ Jewels. They come with a great noyſe of Harpes, Lutes, Kyttes, Baſens and Drommes, wherwith they trouble ẏ whole church, ⁊ hyndre them in matters pertaynynge to GOD. They come into the Lordes houſe as it were into an houſe of marchaundyſe to laye forth theyr wares ⁊ offer to ſell thā ſelues

vnto

vnto vyce and wickedneſſe. And euen as they come to the churche, ſo go they from the churche agayne, lyght, nyce, in ſhamefulpompe and vaine wantoneſſe. What thinkeſte thou, faythefull man, that ſuch church goyng opteyneth before god? Verely more indignacion and diſpleaſure, then fauoure and grace.

How they ought to go to the church for to be maryed.

Wherfore let all vertuous and honeſt people take here monicyon, to leaue ſuche abuſe, ye ſuch ſynfull and vycyous church goynge, where as it is yet practyſed: And let them take theyr honeſt kynſfolkes & neyghboures wt the, & in good ſeaſon ſoberly diſcretely lowlye, as in the ſyght of god, without pompe, manerly, and in comely honeſt rayment, without pryde, wythout drommyng & pypynge, let them go in to the houſe of the lorde, and there heare the lordes worde, make theyr faythful prayer vnto God with feruentneſſe and ſtedfaſt beleyfe, receaue the bleſſynge, and then manerly and wyth ſylence to go home agayne.

Dyner & exceſſe commytted at weddynges.

After the goyng to the church, is there no leſſe inconuenience vſed amonge manye multytudes then in the church goyng. For whan they come home from the church, then begynneth exceſſe of eatyng & drynckyng. As for the poore, they are out of remembraunce. And as much is waſted in one daye, as were ſufficient for the two newe maried folkes halfe a peace to lyue vpon. The dayes of Noe, mencyoned in the Goſpell, and the parable of the riche man and Lazarus, haue more roome ynoughe. Let euery man loke, that with ſuch exceſſe, he playe not alſo with the ryche man in the pitte of hel.

After the banket and feaſt, there begynneth a vayne, madde, and vnmanerlye faſhiō. For the bryde muſt be brought into an open dauncynge place. Then is there ſuche a rennynge, leapynge, and flyngyng amonge them, then is there ſuche a lyftynge vp and diſcouerynge of the damſelles clothes and of other womennes apparell, that a man might thynke, all theſe dauncers had caſte all ſhame behynd them, and were become ſtarke madde and oute of theyre wyttes, and that they were ſworne to the deuels daunce. Then muſte the poore bryde kepe foote with all dauncers, and refuſe none, how ſcabbed, foule, droncke, rude and ſhameles ſo euer he be. Thē muſt ſhe oft tymes heare and ſe much wyckedneſſe, & many an vncomely word. And that noyſe and rōblyng endureth euen tyll ſupper.

Of abhominacion.

As for ſupper, loke how much ſhameles & drōken the euenynge is more then the mornynge, ſo much the more vyce, exceſſe, and myſnourtoure is vſed at the ſupper. After ſupper muſt they begynne to pype and daunce agayne of the new.

At and after ſupper.

And though the yonge perſonnes, beynge wery of the bablynge noyſe and inconuenience, come once towarde theyr reſt, yet canne they haue no quietnes. For a man ſhall fynde vnmannerly & reſtles people, that wyll fyrſt go to theyr chãbre dore, and there ſyng vicious and noughty Ballades, that the dyuell maye haue his whole tryumphe nowe to the vttermooſt.

A wicked cuſtome.

But here let euery Chriſtẽ man cõſider, what an vnmanerly & frowarde cuſtome this is, and how vnmete a thyng it is that ſuche vylennes ſhoulde be practyſed amonge Chriſten people, whiche ought to be holy. Maryage ſhould be an inhibicion & manifeſt condemnacion of all inordinate luſt, of all exceſſe, of all wãtõ & vnſhamefaſt lyuynge. And yet is the ſame chaſte eſtate begonne wyth ſuche vayne wantonnes & lyghtneſſe, wyth ſuperfluite and ryote, to the great hurte of the bodyes, ſoules, and goodes of the yonge folkes. Or is there eny manne ſo greatly deſtitute of vnderſtandyng, that he perceaueth not this? Why doth no man then refourme it? Or wyl we wyth vyolence prouoke and defy almyghty GOD? Nowe go to, though the myre fall vpon your heades, we can not do with all.

Conuenient and honeſte myrth.

Thou wylte ſaye: What? hathe God then forbydden honeſt folkes to make mery togyther or to daunce honeſtly in all good manner? I aunſwere. What ſoeuer God doth not inhibite and condemne to be ſynne, maye not be called ſynne by ony man. As for myrth wyth honeſte, it is a gyfte and grace of God, and hereof commeth it that they of olde dyd ſaye: honeſt myrth ſhoulde none forbydde. Wherfore though a Chriſten mã vſe conuenient myrth wyth nourtour, temperaũce and thankefulnes, he ſynneth not. For God hath not inhibited mã to be mery wyth honeſte, and in dewe ſeaſon. This is manifeſt Hieremy. xxxi. And Salomon ſayth, Eccleſiaſtes iii. There is a tyme to wepe, & a tyme to laugh, a tyme to mourne, and a tyme to daũce: a tyme to embrace, and a tyme to refrayne from embracynge. In conuenient tyme therfore and place, maye faythefull Chriſten men haue ordinately al maner of myrth in inſtrumentes with honeſtye, at mariages or other ioyfull tymes, whan god geueth peace, proſperite and fayre wether.

A goodly cõclusion.

The abuſe, the ryot and exceſſe (agaynſte the whiche only, we here ſpeak:) marreth all, and bryngeth inconuenience in theyſe and all other thynges. And ſo after great vntemperate, and vnmeaſurable myrth, there foloweth commonly e treadyng, great and perpetuall ſorowe. Wherfore lette all faythfull Chriſten mẽ take here a monicion at theyr weddynges to put awaye all vntẽperaũce, and with nourtour and honour:

to begyn that honorable ſtate, ſo ſhall God increace his grace in them, and graunt thē to lyue in long ⁊ honeſt welth: Or els yf they fall into trouble, he ſhall not leaue thē wythout comfort.

¶ The .xiiii. Chapter.

Of the fyrſt cohabitacion or dwellyng togyther, and loue of maryed folkes.

After that we nowe hytherto haue brefely ſpoken of the electiō of a comely ſpouſe, ⁊ of ẏ earneſt in ẏ cauſe of mariage, of the church goyng alſo, and of the declaryng and confirmaciō of the parties in wedlok: I muſt declare, howe they both maye lyue well and ryght together, and faythfully kepe ⁊ increace the loue ⁊ beawty of maryage.

Daunger in the fyrſt cohabitacion.

And here ẏ fyrſt dwellyng togyther is mooſt daungerous of al. For where folkes neuer came togyther afore, ⁊ the one is not yet accuſtomed wyth the other, and where ſomtyme alſo they are of contrary condicions and natures among thē ſelues: There or euer they can dwell vnder one rofe, and afore the one lerneth to knowe the other: much contencion happeneth many tymes and yf the ſame be not preuented at the begynnynge, there ſprengeth worſe thynges therof. For the dyuell the enemy of all vnite crepeth in here alſo, and laboureth faſt, that he maye lykewyſe haue hys porcion, and that he maye make the maryed folkes not to agre well the one with the tother. Agaynſt whome they that are nowe maryed, muſt diligently watch and fyght, and geue the Dyuell no place, but remember well, what maye followe vnto them by ſuche to early diſcorde. And the ſame maye they learne by this inſample folowyng: yf two boordes at the firſt be not well coupled and ioyned the one to the other, they neuer are faſtened ryght afterward. But yf the fyrſt couplyng & ioynyng togither be good, then can there afterward no violēce dryue the boordes a ſunder, yea the whole boorde doth ſooner breake, thē the glewyng of the togyther.

Marke this exāple well.

How maryed folkes ought to behaue them ſelues when they fyrſte dwell togyther.

They therfore that are maryed, muſt apply theyr ſpeciall diligēce, that theyr fyrſt cohabitacion & dwellyng togyther be louyng & frendly, and not ſeperated thorow any ſpytefull contention for ſo ſhall the whole eſtate of your mariage proſpere the better, and haue the more tranquilite & reſt, as long as ye lyue. And though there happen to ryſe any clowde of diſcorde, yet let them beware, that at the leaſte there be not to muche diſpleaſure, diſdayne and inconuenience. For yf at the begynnynge of mariage there chaunce ſuch rudeneſſe and vncomely diſcorde, then wyll it alwaye be breakynge oute, euen as it is wyth greate woundes and broken legges, whyche ſeldome are ſo thorowly healede, but ſometyme they haue payne at the chaunge of the wether. But ſo yf maried folkes behaue thẽſelues thus vnhoneſtly, the one toward the other at the firſt & yf diſcord be once begonne betwene them, the olde cancker, wyll brede agayne, though it be ſtayed afterward. Then come ſuche vnſemelye wordes as theſe be: Thus diddeſt thou ſerue me alſo afore. It were my partye to lerne to geue it the [illegible] vnto the [illegible]. And after thys maner doth that to earlye diſcorde, make the whole lyfe & the whole ſtate of mariage, bytter and ſower.

How they muſt be haue thẽſelues at their firſt beyng together

Let euery one conſidre this aforehande, and refrayne, forbeare and ſuffer: And yf all be not after hys mynd, let him remembre the wordes of Paul. One beare anothers burthen, and ſo ſhal ye fulfyl the lawe of Chriſt. Let one ſuffer wyth a nother. In the meane ſeaſon let eche one lerne to be aquaynted wyth the maners & condicions of the tother, and to applye himſelfe accordyng to the ſame in aſmuch as they muſt nedes dwell together one enioye another, and the one dye & lyue wyth the other. Remẽbre youre ſelues well on both the ſydes, that yf eyther of you wyl be ſo ſtyffe mynded, and ſtand ſo in hys own cõceate, ye ſhall neuer haue good nor good dayes together. What auayleth you then youre owne noyſome condicions: Whan thou perceaueſt thy ſelfe to haue ought in the (which dothe diſpleaſe

A good leſſõ both for the man and the wyfe.

thy huſbãde, the beſt is that thou amende it. Yf any thyng thẽ do diſpleaſe the, ſpeake thy mynde, & that diſcretely vnto thy huſbande, to the intẽte that he may leaue it, yf ſenſualite go to worke, it marreth all. Wyth the firſt can we not optayne, alwaye, & of euery mã, what ſo euer we wolde fayne haue: Contrary wyſe: Chaſtening hath yet hyr owne dew tyme & place. The tyme alſo and your dwellyng together ſhall miniſter much occaſiõ, ſo that in proceſſe of tyme manye thinges ſhall be more tollerable vnto the that at the fyrſte þ thoughteſt rough, & couldeſt not ſuffer. But afore all thynges, þ prayer of fayth vnto god, ſhall make mooſt peace & reſt. God only hath oure hartes in his hande, he cã bowe thẽ & alter thẽ as he wyl: Leaue not thou now thy callynge. What ſoeuer we deſyre of God in a true beleue, yf it be not agaynſt his glorye and oure ſaluacion he will geue it vs. But thys prayer maye not ceaſſe, as Chriſt teacheth. Luke. xviii.

As for ſuch as in theyr owne inordinate luſtes not regarding thys our inſtruccion and warnynge go on ſtyll, and as ſoone as in theyr fyrſt dwellyng together they fynd ought in theyr ſpouſe that is agaynſt them, do braule and crye. No mã, but euen the deuell himſelfe ſente the (vnto me, et c. Those men do, euen, lyke as yf one had bought a vyneyarde, and ſhulde go into it

Marke thys goodly example.

afore

What maried folkes owe one to another,

afore the tyme, to proue the grapes, which yf the were yet hard and ſower, that is vnſeaſonable and not rype) he ſhulde therfore plucke vp the vynes, and deſtroye the whole parcke. For lyke as here the tyme muſte be conſydered, ſo muſte the one forbeare the other in theyr fyrſt commyng together. And though the grapes be rype, yet is not the iuyſe immediatly, wyne at the begynnyng, but firſt, is it muſt, then ſweter, at the laſt wyne. yet the yeare and age maketh it in manye places, the longer the better and the more pleaſaunt. He that wil not now tary the tyme, but caſt out the wyne, becauſe it is not wyne by and by, but is muſt firſte, and then ſweter wyne that man muſt nedes lacke wyne at his nede: Euen ſo yf thou wylt ſuffre no infirmyte ner blemiſhe thou muſt take none to be thy ſpouſe. For all we are tempted and euery one hath his own ſpeciall blemyſh and fault, ouer and beſydes the weakeneſſe and imperfection that we haue of our firſt father Adam. Wherfore let not euery man ſpeake and do here what ſoeuer commethe into hys brayne, but remembre that we all are men, and that accordynge to the olde Prouerbe. In ſpace commeth grace.

And to the intent that euery man in this enformacion and in the ſtate of mariage, maye behaue hymſelfe the more handeſomlye and the better, I wyll nowe brefelye declare, what maryed folkes (becauſe of gods commaundemente) do owe one to another, namely ordinate obedyence, & coniugall loue mutuall, whiche is of all loues, the greateſt. For who ſo euer doth earneſtly ponder theſe thynges, and conſydereth the well ſhal not onely behaue himſelfe ordinately and louyngely at theyr firſt dwellynge together, but thorow out the whole ſtate of mariage (as lo̅g as he lyueth he ſhall ſpend his tyme well in vnite quyetneſſe, and in all good maner. Touchynge this obedie̅ce and loue matrimoniall, I wyll alledge the verye worde of God, to the intente that this inſtruction may generally take the more effect, and that euery man (not folowynge here the ſame, may know, that he ſynneth openly agaynſt god and agaynſt hys holy ordynaunce.

The dewtye & obedience of wyues.

Paul, Ephe v. ſayeth thus: ye wyues, ſubmytt your ſelues vnto your huſbandes, as vnto the lorde. For the huſband is the wyues heade, like as Chriſt alſo is the head of the congregacion, & ſauyour of hys body. Now as the congregacion or church is in ſubiection vnto Chriſte ſo let the wiues alſo be in ſubiection to theyr huſbandes in all thynges. Firſt doth Paule ſpeake of the obedie̅ce, that maried wome̅ owe to theyr huſbandes. Let the wome̅ ſayeth he be in ſubiection that is to ſaye, ſeruyable & obedie̅t vnto their huſbandes. And addeth therto, that they eſteme this obedience none otherwyſe, then were ſhewed vnto god himſelfe. Wherout it loweth, that the ſayde obedience extendeth not vnto wickedneſſe & euel, but vnto that whiche is good, honeſt, and comely. In aſmuche as god deliteth onely in goodneſſe, and forbyddeth euell euery where. It foloweth alſo, that the diſobedience, which wyues ſhew vnto their huſbandes diſpleaſeth god no leſſe, thē whan he is reſiſted hymſelfe.

The huſbād is the heade of the wyfe.

Secondly, Paul doth lykewyſe adde the occaſion, whye wemen oughte to be ſubiection to theyr huſbandes. Euen becauſe the huſbonde is the wifes heade. Which ſayenge he toke oute of the thyrde chapter of Gene. where it is wrytten thus: And the lorde ſayde vnto ẏ womā. Thou ſhalt depend and wait vpon thy huſbādes beck, him ſhalt thou feare, and he ſhal haue auchoritie ouer the. Thus wryteth Paule himſelf. i. Timoth. ii. I ſuffre not a womā to teach or preach or to haue dominion ouer her huſband. For Adam was firſt made and the Eua. And Adam was not diſceaued but the woman was diſceaued, and brought in the tranſgreſſyon. For aſmuch then as the maſterſhippe and takynge of auctoritie vpon her could not well be dryuē out of the woman, therfore god to punyſſhe the ſinne,

, made her fearefull and ſubdued iſhment and ordinaunce of God regarde, and with a good wyl (ac- the commaundement of the lord) to theyr huſbādes, leſt they fall into Goddes wrath and into farther puniſhment.

But to the intent that the huſband ſhall not turne his auctorytie vnto tyranny therfore doth Paul declare, after what maner and howe the huſbande is the wyfes heade. The huſband (ſayeth he) is the wyfes heade, euen as Chriſt is the heade of hys congregacion. Now is Chriſt o the heade of the congregacion, that he ſheweth vnto it the ſame thing, which the head ſheweth vnto the body. The head ſeeth and heareth for the whole body, ruleth and gydeth the body and geueth it ſtrength of lyfe. Euen ſo doth Chriſte defende, teache & preſerue his congregacion. To be ſhorte, he is the ſauyoure, comforte, eye, herte wiſdome and gyde therof. Therfore muſte the huſbandes be heades vnto the wyfes in lyke maner, to ſhew them lyke kyndneſſe, and after the ſame faſhyon to gyde them and rule them with diſcrecion for theyr preſeruacion, and not with force and wilfulneſſe to intreate them.

How the huſband is the heade.

Thirdly, Paul ſetteth an enſample to the wyues how they muſt be obedient & behaue thē ſelues vnto theyr huſbandes & ſayth: Lyke as the

church

How the wiues muſte obey and behaue them ſelues.

church is in ſubiectiō to Chriſt, ſo let the wome be in ſubiectiō to theyr huſbandes in all thinges. But how is the church in ſubiectiō to the lorde? She hath reſpect only vnto hym, and depēdeth vpon his word. As for ſtraung and fremd huſbandes, ſhe harkenneth not vnto them, but kepeth hyr ſelfe pure & cleane (& that continually) vnto him in al faythfulnes: Loke what Chriſt cōmaundeth her, that receaueth ſhe into hir hart, & doth it: Contrary to Chriſt and wythout his wyl, & worde, doth ſhe nothynge: For in euery thyng ỳ ſhe goeth aboute, ſhe ſearcheth and enquireth for Chriſtes worde, ſhe loueth Chriſt only & aboue al thynges, ſhe is glad and wyllyng to ſuffer for Chriſtes ſake, ſhe doethe all for the loue of hym, Chriſt only is her conforte, hope and altogither. Vpon Chriſt is her thought day & nyght, ſhe lōgethe onely after Chriſt, for Chriſtes ſake alſo (yf it maye ſerue to his glory) is ſhe hartely wel content to dye, yea ſhe geueth ouer herſelfe wholly therto for Chriſtes loue, knowyng aſſuredly, that her ſoule, her honour, body, lyfe and al that ſhe hathe, is Chriſtes owne. Thus alſo muſt euery honeſt wyfe ſubmyt her ſelfe, to ſerue her huſband wyth all her power, and gyue herſelfe ouer frely and wyllyngly, neuer to forſake hym tyll the hour of death: to hold her content wyth her huſband, to loue hym onely, to harken vnto hym, and in all thynges to ordre hyr ſelfe after hys commaundement. &c.

The dewtye and loue of huſbandes.

Now followeth it in Paules epiſtle, what the huſbandes owe to theyr wyues, & howe they ought to loue them. Ye huſbandes (ſayth he) loue your wyues, as Chriſt loued the congregacion, and gaue hym ſelfe for it, to ſanctify it, and hath clenſed it &c. The huſbandes dewtye is to loue hys wyfe. Nowe is loue gētle and frendly, ſhe is not diſdaynefull, ſhe ſeketh not her owne profyt ſhe is not proude, ſhe is not puffe vp, ſhe is not haſtely prouoked vnto wrath, ſhe taketh not a thyng ſoone to the worſte, ſhe is not lothſome & tedious, but feruent and ſeruiable, and therfore (as we ſayde afore) the huſbande is the wyues head, that is, her defender, teacher, and conforte. Yet neadethe it no farther declaracion, for as much as S. Paule hymſelfe ſheweth ẏ maner & faſſhion of the loue, that is, howe they ought to loue theyr wiues, and ſayth: Ye men loue youre wyues, as Chriſt loueth the congregacion. How dyd Chriſt loue the congregacion. It is writtē: No man hath greater loue, then he that ieopardeth his lyfe for his frend. Such loue hath chriſt ſhewed to his congregacion. For it followeth in Paul: Chriſt gaue him ſelfe for it. For what intent: Euen to ſanctify it and to clenſe it.

How menne ſhoulde loue theyr wiues.

This is the the meaſure of the mutuall loue

☞ matrimonial, that eche partye haue nothynge ſo deare, which he can not be content to gyue and beſtow vpon his marryed ſpouſe, in aſmuch as it is required of hym, that, yf nede be, he ſhall alſo not ſpare his owne lyfe for his ſpouſes ſake. And lyke as Chriſt thoughte no ſcorne of hys churche, deſpiſed her not, neyther forſoke her becauſe of her vnclennes, and ſynnes. So ſhoulde no Chriſten marryed man ſpurne at his wyfe, nor ſet lyghte by her bycauſe that ſometyme ſhe fayleth or is tempted ⁊ goeth wronge: but euen as Chriſt noryſheth and teacheth his church. ſo ought the huſband alſo louyngly to enfourme ⁊ inſtructe hys wyfe.

How holy a thynge loue matrimoniall is.

But marke and conſydre this wel: O ye chriſten maryed folkes, that Jeſus Chriſt the ſonne of God, and the holy Chriſten churche, and the holy body of them both, are ſet forthe for an enſample or myrrour to the ſtate of wedlocke and coniugall loue. A more excellent, a more holy, a more goodly and purer enſample coulde not be ſhewed. Thus truely muſt it nedes follow, that loue matrimoniall is hyghly accepted vnto god as an ordinate, holy. and godly loue: Contrary wyſe it muſte followe, that vnquietneſſe, hatred and frowardnes in mariage diſpleaſeth GOD exceadyngely. For an hye loue is it that God requireth of maried folkes, therfore ſynne they

ſore,

not but do well and ryght, whan they, bycauſe of Gods commaundement, beare great frendſhypp and loue, the one to the other.

A man muſte loue his wife as his owne body.

It foloweth moreouer in Paul: So oughte ẏ huſbandes to loue theyr wiues, as theyr owne bodyes. He that loueth his wyfe, loueth hymſelf. For no mā hath at any tyme hated his owne fleſhe, but doth noryſh and cheryſhe it. For this cauſe ſhall a man leaue father and mother, and kepe hym to his wyfe, and they two ſhall be one fleſſhe. Therfore ought euery man to loue hys owne wyfe as hymſelfe. All theyſe are the holy Apoſtles wordes, which haue this conſideracion: Wedlocke maketh of two perſonnes one. For they two, ſayth the Lord, are one fleſh. Therfore muſt the huſband loue his wyfe no notherwyſe then his owne body. And as it is a very vnnaturall thyng for a man to hate hys owne fleſh & bloud, euē ſo is it to be eſtemed vnnaturall, that one ſpouſe ſhulde hate the other. All we cheryſhe our owne bodyes and noryſh them. Reſon is it then that we cheryſhe oure wyues, and do them good, for they are our owne bodyes. And as there is great vnite and mutuall loue amōg ẏ partes of a mans body, ſo ought there to be alſo betwene them that are maried togyther. Euery mēbre helpeth another, they are ſory & mery togither, there is not one that chereſheth and obbraydethe another, euery one hath his place & offyce in the body, and doth his deutye wythout grudgynge: Euen ſo lykewyſe muſt it be betwene man and wyfe. Thus much haue I ſhortly ſpoken out of Paule, towchynge that loue which is due to be had in wedlocke.

The xv. Chapter.

¶ How the loue, faythfulnes, & deutye of maryed folkes, maye be kepte and increaſed.

HErein now ought not a maried mā to be ſatiſfyed, that he knoweth what matrimoniall loue is, & how he ſhuld loue hys ſpouſe, but he muſt apply hymſelfe to loue her in dede, as ȳ Lord hath cōmaunded hym, & not that only, but alſo endeuour hymſelfe euer more and more, to kepe & increaſe the ſame loue. For many there be that begynne well to loue, but they endure not, & ſome ordre them ſelues after ſuche faſshiō in theyr lyuing, that they deſerue rather to be hated, than loued. Therfore wyll I now
ſpeake a lytle hereof, how the loue faythfu
& deutye of maryed folkes maye be kep
red. Fyrſt, for aſmuche as true loue
niall cometh of God, & is gyuen of
man, there are two ſpeciall meanes (n
des worde and the prayer of fayth) th
& increaſe it. For if maryed folkes ha
ly vnto the worde of God, & read it, they

The worde of God and prayer.

Dayly

dyly at it, ſuch thynges, as augment coniugall loue. And yf they praye vnto God wyth a true fayth, that he wyll put awaye all ſuche thynges as maye mynyſh the loue betwene them, & helpe them vnto it that maye increaſe the ſame, doubleſſe God ſhall heare them. Only let them giue them ſelues to cõtynuall prayer, and to the hearyng and readyng of Goddes worde.

One harte & wyll.

Secondely. For aſmuche as wedlocke maketh of two perſons one, for they two are one fleſhe, ſaythe the Lorde, therfore muſte they be of one harte, wyll and mynde, and none to caſte another in the tethe with hys faulte, or to pryde him of hys gyfte. Yf thy wyfe be not all togyther circumſpecte and handſome, and God hath endewed the wyth wyſdom and actiuite, than boaſt not thy ſelfe agaynſte thy wyfe, but remember howe God hathe prouided the for her in maryage, to the intent that thou ſhouldeſt ſupple her imperfection, and that ye both doyng your beſt
ther, myghte be one perfecte bodye. Yf the
he, and the huſbande poore, then let
boaſt her ryches agaynſt the huſ-
nſidre, that thorowe mariage, her
ome her huſbandes alſo. For ma-
uall felowſhyp & partakyng of al
e bodye lyke wyfe is more of value
odes. Seynge, then that thy body is

One caſt not another in yͤ teth.

thy huſbandes, muche moꝛe are thy goodes his. And thus muſt euery one of you iudge in other giftes, ỳ what ſo euer the one ſpouſe hathe moꝛe excellent then the other, the ſame, thoꝛowe mariage, is his ſpouſes aſwell as his owne.

Seruyce and felowſhyp.

Thyꝛdly, it doth greatly increaſe loue, whan the one faythefully ſerueth the other, whan in thynges concernyng maryage the one hydeth no ſecretes noꝛ pꝛiuities from the other, whã of all that euer they obtayne oꝛ get, they haue but one comon purſe togither, the one lockyng uppe nothyng from the other, whan the one is faythful to the other in eatynge, drynckynge and all neceſſitie, whan the one harkenneth to the other, & whan the one thyncketh no ſcoꝛne of the other, & whan in matters concernynge the rule of the houſe, the one wyll be councelled and aduiſed by the tother. But muche diſcoꝛde commeth of it, whan the one hateth and wyll not ſuffer them, whome the tother loueth and can not foꝛſake, as namely a mans frend, father, mother, ſyſter, brother, and ſuch other lyke.

Obſequiouſnes.

Fourthely, let the one learne euer to be obſequious & ſeruiable to ỳ other in al other thinges And this ſhall come to paſſe, yf ỳ one note what thyng the other can awaye wyth all, and what pleaſeth hym. And ſo from henceforth to meddle wyth the one and eſchewe the other. Some wiues are ſo froward, that whan theyr huſbandes are mery, they are ſadde: And contrary wyſe, there be dyuerſe men, that fyrſt deſyre to meddle with that thyng, which they perceaue ẏ theyr wiues can not away withall. Some nether canne nor wyll heare theyr ĩfirmities more nor leſſe. Som tyme whan the wyfe is ſadde and diſquietted, then wyll the huſband haue to much ſporte and paſtyme of her. And ſomtime yf the huſband be diſpleaſed, then the wyfe with ſpytefull wordes and wanton faſhions prouoketh hym to more anger. Some had rather haue theyr backe full of ſtrypes, than to holde theyr tong and forbeare a lytle. But where the vnderſtondynge of obſequye and obedience is, there lette euery one remember that the other hath the nature of mã kynde in hym, and is tempted, let the one lende to the other ſomewhat in temptacion, forbeare wyth hym, & gyue hym the place gentylly for a tyme. And though thy ſpouſe in his diſpleaſure do happen for to ſpeake an vnkynd or vngentle word, yet thynke that it was not he, but wrath that ſpake it.

Thynges to be eſchewed.

Fyftly. ¶There is no manner of thyng, that more ſtrongly kepethe and increaſeth loue matrimoniall, then doth curteſy, kyndneſſe, playneſſe and gentleneſſe in wordes, manners, and dedes. But there be diuerſe maryed perſonnes,

Humanite & gentylnes.

among whome is not foūd a good worde, but a wayes brawlyng, chydyng & diſcorde. And yet ty they all the worlde wythe complayntes, what a miſerable lyfe they haue togyther. And they th ſelues neuertheles are gylty of theyr owne miſ chefe. Let them leaue theyr churlyſhe faſhions be frendly and louyng one to another, and the ſhall they come to reſt. And yf happely they can not excell in that behalfe, yet lette them ſhewe a good mynde and louynge wyll in theyr wordes and dedes, & ſo ſhall an honeſt vertuous ſpouſe be contented therwythe. For euident it is, that many a man woulde fayne be endewed wyth hu manitie and gentlenes. And yet by the meanes of imperfection, not for any frowardnes, he canne not. One man alſo is of an heuyer nature than another.

They muſte
ſecretly kepe
no euell wyll
in theyr myn
des, but let
theyr grefe.

Syxtely. It lykewyſe kepeth and increaſeth loue matrimoniall, whan the parties ſwell not one agaynſt another, and whan eyther openeth to the other theyr grefe in due tyme, and wythe diſcretion. For the longer a diſpleaſure or euell wyll remayneth in ſecrete, the worſe wyll be the diſcord. The diuell alſo ſometyme maketh theyr hertes ſo hard & ſtyffe, that at the laſt they bothe become croked veſſels. Therfore (I ſaye) would I haue the due tyme obſerued, bycauſe that there is ſome ſeaſon in the which yf greues were ſhewed, it ſhulde make greater debate, as yf thou ſhuldeſt tell it the huſbande, when he is oute of pacience, or moued. And ſpeciallye who ſo ſpeaketh to a dronke man, talketh with hym that is not at home. Therfore Abigail perceauing Naball hir huſband to be dronke, wold not ſpeake her mynd vnto hym vntyll the mornyng. i. Reg xxv, Thus ought euery one to waite his conuenient and due tyme.

Wyth diſcretion, I ſay, muſt it be done alſo, for ſome ſhew theyr grefes ſo vnmanerly, ſo ſpitefullye, and ſo vncurteouſlye, that they make now a greater diſſenſion, then was afore. And yf the one, of a good faithfull meaning, begynne to ſpeake of the other, the ſame ſhall not onely take indignation at hym without parfet hearing out of his tale, but alſo begynne to make ſpitefull rehearſals agayne of the new. Remembre your ſelues well, both of you, for yf ye ſo cōtynue in diſſenſion, brawlyng and chydyng the one with the other, truly ye can not haue gods fauoure For who ſo wyll be forgyuen of god, muſt and ought firſt to be at one with his neyghboure, and alſo to forgeue hym hys treſpaſſe and fault, According to the wordes of the lorde Math. v. vi. xviii. So ſayth Paul. Ephe. iiii. Though ye be angrye, yet ſynne not. Let not the Sonne go downe vpon youre wrathe, nether

ther geue place vnto the backbyter. &c. Let all bytterneſſe, fearſneſſe & wrathe, rorynge & curſed ſpeakynge, be put awaye from you. Be curteous one to another, and mercifull, forgeuynge one another, euen as god for Chriſtes ſake hath forgeuen you.

Chyldre begotten in mariage.

Pignus.

Seuently Chyldren begotten in wedlock, are a very ſure bonde of matrimonyall loue. And therfore the latiniſtes call them pygnora. Now is pignus aſmuch to ſaye, as a pledge, or gage, or pawne. And the chyldren begotten in lawfull mariage, are as a pledge and ſuertye of the loue that can not be parted aſunder. For howe canſt thou at any tyme be deuyded from thy maryed ſpouſe, by whom thou haſt chyldre? yf thou wilt ſaye, Take thou one, and I wyll take another: yet hath ech of you in that one chylde, ſomthing which pertayneth to youre ſelfe. For certayne it is, that the childe cōmeth of you both. God alſo bryngeth it ſo to pas, that ſomtyme the children loke lyke the father, ſomtyme lyke the mother, ſomtyme they haue the condicions and ſymilitude of you bothe. And thys God ordeneth that the loue maye be the greater in mariage. Nowe when thou wyfe doeſt loue thoſe youre chyldre as thou ſhouldeſt, bryngeſt them well vp, are diligent in lokyng vnto them, & canſte take payne wyth them, then loueſt thou thy ſelfe in thy children

Mark thow wyfe.

men, and geueſte hym alſo an occaſion to loue the better then he dyd, ſo that wyth the payne ⁊ trauayle that thou haſt aboute the chyldren, he is paryſhed: Lyke as it is in dede the dewetye of euery maried man, not to be vnpaciente wythe his chyldren, or churliſh to his wyfe, which hath laboure and payne ynough all readye wyth the chyldren, al though her huſband were of a gentle nature, and not doggiſhe.

To bringe forth childre is ẏ bleſſyng of god.

And thoſe wyfes, whych beynge made frutefull of god, do bring forth manye chyldren, and haue all theyr dayes much greate payne, trauayle laboure and diſquietneſſe wythe them, maye not thynke (as ſome do) that they be more vnhappye and vnfortunate, then thoſe are that haue no chyldren at all. ¶They ſhulde rather conſydre, that to be frutefull, is in gods true eternal worde commended as a bleſſynge of god, and that all ſuch wyſe and noble men as feared god haue euer eſtemed it for a ſingulare proſperyte, honoure and welth. Item that all holye ⁊ famous wemen of the olde teſtament, dyd mourne, complayne, and were aſhamed of theyr vnfrutefullneſſe. Vpõ a tyme there came a famous womã to Rome, to the noble Cornelia Grachi, ⁊ ſhewed her her treaſure, as namelye her precious Iewels, rynges and cheynes of golde, precyous ſtones, and ornamentes, and requyred Corne-

Children are wemẽs beſt Iewels.

as that ſhe ſhoulde ſhewe her hyr Jewelles alſo. Then that noble Cornelia brought forth hyr chyldren, ſhewed her them, and ſayde, lo, thys is my worthy and precious treaſure, that al my mynde ſtandeth vnto, yee the treaſure that onely reioyceth me, and is to me dearer then all the Jewels vpon earth.

This dyd an heithenish womã, What ſhuldeſt thou thẽ do, thou chriſtẽ wif, which oughteſt by ryght to knowe, that god vſeth to greate honoure, whã he cauſeth the to beare chyldren, which afterward may ſerue him and the whole countre, and maye come to be honeſte folkes, & a perpetuall commendacion to the: The holy ſcripture alſo ſaieth euidently, that a wife is in the worke of God and ſerueth hym, whan ſhe bringeth forth chyldren, and gydeth them well. Therfore what ſo euer ſhe therein doth and ſuffreth, ſhe muſt gladlye do it and ſuffre it for gods ſake, & put her truſt in god, that he whiche putteth her to payne and laboure, canne alſo ſhew her both comforte and helpe; yet ſhe may not doubte, but be certayned at goddes hand, ỹ what ſoeuer ſhe faythfully and obediently ſuffreth and doth with the chyldrẽ in mariage it is no leſſe good worke in the ſight of god, then all mens geuyng, prayer, or mortifiyge of the bodye. For that is hir croſſe which the lord hath layed vpon

Paynes taking about chyldren/ is the croſſe of the wyues.

vpon her to beare. Paul ſayeth alſo. i. Timoth ii. The woman brought tranſgreſſion into the worlde, but ſhe ſhall recouer her honoure agayne by bearyng of chyldren, yf ſhe contynue in ŷ fayth, in godly loue, in the ſanctifieng, and in nourtoure. This ſhulde Chriſtē wiues remembre in all their croſſe, and to be glad, wyllynge, & of a good courage therin. And who hathe ſhewed the (O woman) all the grefes, anguyſſhes & troubles, all the paynes and miſeryes, that thoſe wyfes haue which bring forth no chyldre? It may chaunce, that they haue no more myſerye and payne in another ſort, then thou haſt w thy children. And that happely they haue here reſt & good dayes, and yet ſynne therin wythe pryde, deyntyneſſe, voluptuouſnes, wantonneſſe ydelneſſe, nyceneſſe, & ſuch infirmities, ſo that here vpon earth they get lytle honoure and worſhyp therof, & muſt haue eternall payne in the worlde to come. This I ſay agaynſt froward & wicked wyfes, and not agaynſt thoſe that would be glad to take any payne & laboure ſo that they might haue chyldren and do lyue modeſtly, vertuouſlye and honeſtlye.

The women alſo, whiche are maried vnto ſuch men as haue had children by their former wyues, muſt be earneſtly exhorted, to ſhew them ſelues vnto thoſe motherles chyldren, no ſtepper

Step chyldren and ſtep mothers.

mothers frēdſhyppe, but a ryght motherly faithful kyndneſſe. Haue cōpaſſiō (oh Chriſten womā) vpō thoſe yong innocēt orphās, whyche knowe not ner haue any cōforte ner helpe vpon earthe, ſaue only the. Conſydre, that god the lorde hathe ordeyned the (in ſteade of theyre owne mother) to be vnto thē a right true mother, & requyreth the to loue thē, & to do thē good. Wo vnto the yf thou do the poore motherles chyldren harme. Remēbre, that they are thyne owne huſbandes naturall fleſh & bloude, & that it is an vnnaturall thing to hate them whyche on thy huſbands behalf pertayne partlye to thyne owne bodye, & are thyne owne. thynke vpō the worde of truth With what meaſure ye meate, wythe the ſame ſhal it be meaſured to you agayne. What a great grefe wold it be to thine hert, yf thou knewest now that thine owne childrē whō thou bareſt ĩ thy body, ſhulde (after thy death) haue a ſtepmother, which wold be rough and churlyſhe vnto thē: Doutles thoſe chyldrens mothers that deed is at hand in hir deth no leſſe care for hir chyldrē.

Mark well yͤ Mothers in lawe.

¶ Therfore as thou woldeſt haue thine owne children intreated (yf thou ſhouldeſte now dy) ſo deale thou alſo with thē that were hers & thy huſbandes together. Or els loke verelye to haue of god the ſame meaſure that thou haſt gyuen. Be ſure alſo, that god will not heare the, whā thou prayeſt thy pater noſter, for aſmuche as thou wylt not heare ŷ poore orphans that crye vnto the, O deare mother. ¶ This I ſaye, becauſe experience lerneth, that by the reaſon of ſtepe chyldren, the loue matrimonyall is not onely minyſhed, but euen vtter[illegible]luded. Neyther genueth in vaine whan a man intendinge to commende his firſt wyfe, doth it either of meaſure, or els firſt of al whan he fyndeth faulte in hys new wife. For ſuch prayſe dothe ſhe cõſter to be made to hir diſhonour and ſhame: namelye that hir huſband in commendyng his firſt wyfe doth it to hir reproche. I ſpeake not thys to thintent ŷ a maried mã ſhulde ſpeake euell of his honeſt wyfe which is departed, but that euery mã which is now maried agayne, maye commende his former wyfe in due ſeaſon and wyth meaſure, yet ſo in ſuch a ſorte, that his preſent newe wyfe haue none occaſion to thincke, that it is done to hir diſprayſe.

Eyghtly. ¶ The loue matrimonyall is excellently wel kepte, and increaſed thorowe nourtoure, gentylneſſe, trouth and fayth, yf they be ſtedfaſtly obſerued together. Let the huſbande contente hym onely wyth hys wyfe, and ſo ordre hymſelf wyth worldes maners and geſtures, that the wyfe may perceaue, that he holdeth hym onely vnto her. Let the wyfe kepe no leſſe trouth and faythe

¶ Trouth and fayth muſte be kepte.

beyng honeſt and not ſhameles toward hir huſband. Agayne, let her geue hym due beneuolence, and be not contrarye vnto him, ner braule with him. For ſuch frowardnes geueth oft greate occaſion, and mynyſtreth impediment to matrimony. Wherfore let euery one here remembre ẏ wordes of Paule, For the auoydynge of whordome, let euery man haue his wyfe. There hath not the wife power of her awne body, but the huſband: Agayne, the huſband hath not power of his awne body, but the wyfe, &c. as we ſayde afore in the tenth Chapter.

Clenlyneſſe.

Let euery woman alſo beware of myſgouernaunce & ſluttyſhneſſe in rayment, yee in euery thyng that wyth vnclenneſſe ſhe make not her ſelf hated of her huſband. Lykewyſe muſte they both beware of euery thyng that prouoketh to aduoutry, or mynyſtreth anye vnfaithefull ſuſpicion. As it is to be dronken, to haue wanton or preuy co̅municacion, to vſe euell company & like paſtime, to haue felowſhyp with lyght perſonnes to reſorte vnto ſuſpicious places, to ſtad with ſuſpicious folkes, to weare wantonne rayment to be euer at lyght games, to renne to euery daunce, to playe in euery ſtrete, to tarye litle at home to be leſſe content at home then anye where, to murmoure, chyde, and to fyghte at home, &c. cete,

Note, thys well.

An honeſt wyfe ought not behynde her huſbandes backe to haunt ony euel company, to be banketted, nether to go any whither without her huſbādes knowledge & leaue. Muche leſſe ought ſhe to take vpon her any farre iourney. And yf her huſband be gone forth, or be not at home, let her holde her ſelfe as a wyddowe and lyue quietly, & bryng no man into the houſe in the meane ſeaſon, neyther renne out: nor byd geſtes. to the intent that there grow no euel name nor fame vnto her therthorow. Nether ſhulde the one to the other, boaſt or ſhewe of ſuſpicious gyftes & preſentes. Nether the huſbande to commende other wiues afore his owne or aboue his owne. Nether is it the wiues parte to exceade in prayſyng another womans huſband, leſt the one ſuſpecte the other. Thy wyfe muſt take the for fayreſt, & thy huſbād muſt holde the for ẏ beſt fauoured.

Conuerſaciō

Good coūſell

And for aſmuch as gelouſy is a ſpeciall euell diſeaſe, and a great noyſome plage in wedlocke, therfore maryed parſons muſt put it awaye, or at the leeſt and aſmuch as in them lyeth tame it and ſuppreſſe it: And namely beware thou wife that thou impute not aduoutrye vnto thy huſband, becauſe he ſomtyme hath ſpoken with another woman, or looked at her. Agayne, thou huſband muſt not be ſo ſore tempted, as to myſimagine, to blame or to ſuſpecte thy innocent wyfe,

Gelouſy.

Women and horſes muſte be wel gouerned.

nether to laye vnto her ſuche thynges as ſhe neuer thought vpon. Lykewyſe thou huſband mayeſt not deny thy wyfe to make conuenient and honeſt chere wyth honeſt folkes. For though all olde wyſe and prudent men would haue womẽ & horſes kepte in good nourtour & gouernaũce, yet maye there be to muche done herein, as well as in other thynges. There is an old Prouerbe alſo. The bowe wyll breake, if it be to ſore bent. Item, No thyng maye continue that is not borne vp. Therfore an honeſt marryed mã ſhulde forbyd his wyfe no conuenient honeſt myrthe, but gyue her leaue, to the intent that ſhe maye afterward be the more wyllyng wyth the chyldren, and in other trauayle & paynes takynge.

Boaſtyng or prayſyng.

It beſemeth no diſcrete honeſt huſbãd, to commend his wyfe to much before other men. Collatinus Tarquinius loſt his noble wyfe Lucrecia, thorow his inordinate prayſyng of her. Yet much leſſe becommeth it the to be ſhameleſſe in diſcloſynge the priuities of mariage, as many fylthy perſonnes vſe to do. Lykewyſe beſemeth it no man to prouoke hys wyfe in beyng goyng in naughty perſonnes, or in kepyng thẽ ſtyll there in his houſe, nether to cauſe his wyfe to be ſpoke of. Yf Menelaus had kepte Paris without, he had ſaued Helena his wyfe. Neuertheleſſe euery honeſt wyfe muſte faythfully and at all tymes kepe her honeſtie, thoughe her wycked huſbande gyue her many prouocations. Remembre alwayes the ſentence of Salomon. Whã a womã leaueth her honeſtie, than hathe ſhe loſt her chefe treaſure, nether hathe ſhe any more, but is contempned & deſpyſed, as the myre of the ſtretes.

Honeſte is a womãs chefe treaſure.

Hereto ſerueth it alſo, that the wyfe maye not make her ſelfe to familiare, to frendly, or to pryuy wyth her ſeruaũtes or houſholde folkes, leſt they ſhulde be bolde to talke, to ieaſte, or without reuerence to behaue them ſelues withe her, as one ſeruynge mayde woulde do wythe another. Thou wylte ſaye: I canne not be ſo boyſterous nor ſhewe my ſelfe ſo terrible. Nowe go to, if thou wylte not be feared in the houſe as a dame, yet hold the ſo vnto them, that they may ſtande in awe of the, that they be not to raſhe and to bolde of the, but ſhewe the reuerence, beyng ſhamefaſt and well manered towarde the, as to the mother in the houſe. For thou oughteſt wyth no man to be ſo familiare, ſo frendly, and ſo homely as wyth thy huſband. Lykewyſe alſo muſt menne behaue themſelues vnto theyr maydens in the houſe, and commytte all the rule and punyſhmẽt of them vnto theyr wyues, and not to meddle wythe the ſeruauntes agaynſte them, excepte the wyfe wolde deale vnreaſonably and wylfully wyth theyr poore ſeruauntes.

Behauioure with ſeruaũtes.

A good leſſõ for wyues.

Cõtrary wyſe, the wyfe muſt not take vpõ her the rule or punyſhment of the men ſeruauntes. For hereof commeth great vnite: Lyke as whã the huſband medleth to muche with the wemen ſeruauntes, and the wyfe with the men ſeruaũtes, there ryſethe great ſuſpicion and diſſenſion among maryed folkes.

¶ The. xvi. Chapter.

Of conuenient carefulnes, and iuſt keping of the houſe lyke Chriſten folke.

IF thy wyfe be vertuous and truſty, let her
be alſo carefull in keppynge and prouydynge
for thy houſe. For ſuch ſtudy & ordinate care
gendreth great loue & encreaſeth thy ſubſtaunce.
For ſuch ſtudy and care is not forbodden. For
the godly Patriarch Iacob thought it neceſſary
for him & his wyfe to be ſtudious for theyr hou-
Gene. xxx. ſholde, Paule affyrmynge it. If a man prouyde
not for his owne houſhold, he denyeth the faith
& is worſe then an infidele. Wherfore all that
Chriſt ſpeaketh agaynſt carefulnes, he ſpeaketh
Math. vi. it agaynſt al inordinate miſtruſting & to much
couetous care and ſorow, that deſperatly & inſa
ciably tormenteth & vexeth the mynd. Ordinate
care expelleth ydle ſlouthfulnes & monyſheth
vs of our dewty & iuſt vocaciõ. Which care one
ly loketh vnto God, the author & geuer of all, to
hym ſhe prayeth to proſper & bliſſe al þ ſhe goeth
aboute

about. Which prayer of feyth hath her circumſtances tending to Gods glory. ¶Two thinges I aſke of the, o Lord, remoue fro me vanite and lyes, gyue me nether pouertye, nor rytches, onely graunt me a neceſſary lyuyng, leſt I beyng to full, deny the ſayeng. Who is the Lorde? And leſt I conſtrayned thorow pouertye fal to theft and forſweare the name of my God. Prouerb.xxx.

¶This ordinate care & ſtudy muſt be taken, that ye maye haue to ſocoure the nedye and to ſet forth youre chyldren, and that youre ſelues wante not, and ſo by youre ydle [illegible], ye be onerouſe and a burden to other good men. Labour to haue wherwith to lyue in age, yf God call you to it. Who ſo hath ſtolen, ſayth Paule let hym now ſteale no more, but labour with his hādes ſome good occupaciō that they maye haue to helpe the nedye. And as for them that inordinately care and ſtudye to be ryche and to haue more than is neceſſarye, they fall into the temptacions and ſnares of the deuell and into many luſtes (as ſayth Paul) which drowne mē into perdicion & damnacion, ſodenly fall theſe ryche welthy bullons from theyr goodes & goddes, euen theyr euell gotten, worſe kept, & worſt of all beſtowed Mammons.

Ordinate care.

Ephe.iiii.

Luke.xii.

What ſo euer is to be done wythout ÿ houſe, that belongeth to the mā, & the woman to ſtudye

¶ The outwarde buſyneſſe pertayneth to the man, & inward to the woman.

for thynges wythin to be done, and to ſe ſaued or ſpent conueniently what ſo euer he bryngeth in. As the byrde flyeth to and fro to brynge to ŷ neſt, ſo becommeth it the man to applye his outward buſynes. And a the damme kepeth the neſt hatcheth the egges, and bryng forth the fruite, ſo let them bothe learne to do of the vnreaſonable fowles or beaſtes created of God naturally to obſerue theyr ſondry properties.

Gene.xxxi.

¶ The man in his gaynyng & occupieng muſt be iuſt & faythful, ſecrete, diligent & earneſt, makyng all thyng ſubſtancially ſurely, & wythout ony deceyt. For faythfulnes euer abydeth when vnfaythfulnes & craftines deſtroye themſelues: as ye ſe in the faythefull dealynge of Jacob and in the couetouſe diſceate of Laban. ¶ The worde & promyſe of an occupyer muſt be as ferme and faſt as the rocke of ſtone, fayth and trueth conſerueth many mens occupyeng when vniuſt delyng bryng hym out of credyt.

Let not a man meddle with vnhoneſt occupacions not neceſſary for a common weal, but as Paul commaundeth, wyth ſuch as are good and profitable for the citie or countrey wythout deceyte, and euery man to medle wyth, and in hys awne callyng, nether ſekyng other mens lucre, nor enuieng other mens profyt, but walke ordinately and quietly labouryng wyth theyr owne

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handes, auoydynge vſurye, but doynge to other as thou wouldeſt be done vnto thyne owne ſelfe. And yf thou (for all thy true and iuſt dealynge) yet proſp. couſſeſt not ſubiect to many euel chaũces, wherof the world is ful, yet be thou content with Goddes wyll, for the pouertie of the ryghteous, ſayth Salomon, is better then the infinite treaſures of the vngodly. And a pece of bread or a meſſe of potage with quietnes, is better then a fatte oxe with brawlyng. Many menne haue great goodes wyth muche inquietnes and lytle honeſte, for he hath ſette his ſoule to pledge, forſaken God & taken the deuill to helpe hym to lye & to deceaue that he myght be ryche to leaue his good to an vnknowen hayer. Dauid ſayth, followe not hym that doth euell becauſe thou ſeeſt hym proſper in his wyckednes: for he ſhall ſone be cut downe lyke graſſe, & lyke the floure fade awaye. But put thou thy truſt in the lorde & do ryght, dwell in ẏ Lorde & get thy lyuynge wyth trueth and iuſt dealynge. And freat not nor be agreued wyth hym that proſpereth in his owne waye, and leadeth a wycked lyfe. &c. Unto thys holye Pſalme let euery Chriſten man attende. The wyues workynge place is wythein her houſe, there to ouerſe and to ſette all thynge in good order, and to beware that nothyng be loſt, ſeldome to go forth, but when vrgent cauſes call

Pſal. xxxvi.

The wyues muſt worke wythein the houſe.

Phidias.

her forth. And therfore Phidias that ingenious workeman entendynge to deſcrybe an honeſt faythfull houſwyfe, dydde ſette her ymage under the ſhell of a ſnale, ſignifyeng that ſhe ſhulde euermore kepe hir own house. Neceſſaryly it is that ſhe knowe theſe common ſentences & learne them by harte.

Comon ſentẽces for the kepynge of thy houſes.

Thou muſt not regarde what thyng thou woldeſt fayne haue, but what thou canſt not lacke. Streche out thyne arme no farther then thy ſleaue wyll reatche. What ſo euer thou nedeſt not, is to deare of a farthyng. Who ſo ſpareth not the peny, ſhall neuer come by the pownde. Sparynge is a ryche purſe. A thynge is ſooner ſpared then gotten. Spare as though thou neuer ſhuldeſt dye, & yet as mortall ſpend meaſurably. To ſpare, that thou mayſt ha[illegible] t[illegible] ſpend in honeſte for goodes ſake, and in [illegible]ſſite, is well done. Thy ſparyng is but vayne, whe thou arte come to the bottome. Begynne euery thynge in dewe ſeaſon.

Marke theſe ſentẽces well

What ſo euer thou mayſt do to nyght, differre it not tyl to morow. That which thou canneſt do conueniently thy ſelfe, committe it not to another. If thou wylt proſpere, then looke to euery thynge thy no[illegible] ſelfe. Lette it not be loſt, that maye do any[illegible] in tyme to come. Spende no more than th[illegible] woteſt how to get it: when thyne expenſes and perylles be alyke, a lytle loſſe maye ouerthrowe the.

the Spare for thy age. Take paynes in thyne youghte. Bye ſuch thyng as thou nedeſte not to repent the therof. Ydle pallary bringeth beggerye. Araye thy ſelfe honeſtly. Holde thy chyldren in awe, & they ſhall haue the in reuerence. Rich ſpendynge and many gyftes, make bare ſellars and emptye chyſtes. Euill fellowſhyp & vayne paſtyme maketh pouertye and begetteth a ſonne called deriſion, lyueth gorgeouſlye and coſtely in exceſſe and leaueth the a fare well, whoſe name is thys. In thyne age go a beggyng. Such and many mo godly and wyſe ſentences are founde in Salomons Prouerbes, in the preacher, and in Ieſus ſyrache, whyche an honeſt howſwyfe muſt take hede vnto.

The .xvii. Chapter.

How maried parſones ſhal behaue themſelues not onely in workes of mercye, but alſo in the croſſe and aduerſitie, and with their ſeruauntes.

If Chriſten maried folkes thorowe theyr iuſte labours and goddes bleſſynge obtayne ryches aboue neceſſytie, then let them remembre Paulus exhortacion, ſayeng. Commaunde the ryche men of this worlde that they be not hyghe mynded nor truſt in tranſitory ryches, but in the lyuynge God which geueth vs all thynges aboundauntlye to enioy them. Charge them to i. Timo. vi.

do good ⁊ to be ryche in good workes, to gyue wyth good wyl, to diſtribute, layeng vp treſure for them ſelues agaynſte the tyme to come that they maye laye hand of eternall lyfe. Math.xxv. For when the Lorde ſhall come to iudge the quicke ⁊ dead, he ſhall ſaye to the mercyfull. Come hyther, ye bleſſed of my Father and take the kyngdome prepared for you from the begynnynge of the worlde For whan I was hongrye ye fedde me, I was thyrſty and ye gaue me drynke. ⁊c.

Gyue almes therfore of thyn nowne ſubſtāce and turne not thy face awaye from the poore Shewe mercye after thy power. If thou haſte much, giue plenteouſly. If thou haſte lytle gyue therof after thy power. For a good treaſure ſhalt thou lay vp in ſtore for thy ſelfe agaynſt ẏ day of trouble, yea that ſmall ſubſtāce wherof a poore man giueth almoſt pleſeth the Lord much better then when welthye men gyue theyr lytle of theyr great ryches. Example in ſ. Luke. Remēber the comon Prouerbe. That thou ſpareſt from gyuyng for Gods ſake, ſhall the dyuell cary another waye. So ſaythe Salomon. Some man gyueth out his goodes and is the rycher, but the nyggarde hauyng ynough wyll departe from no thynge: And yet is he euer in pouerte. He that is lyberall in gyuynge ſhall euer haue plenty. God increaſeth loue and fauoureth ma auſe they ſhewe mercy & charitie to

And yf God maketh the riche man poore, he doth well: For he ſeeth that if he ſhuld haue riches he would be to proud and forget God and himſelfe to, with pouerte therfore and adflictiõ wyll he nourtour his chyldren ſo to teach them his wayes, leſt in abundaunce and wealth they runne after theyr owne wayes and luſtes. For tribulation and aduerſite are the fyer and ſalte that purge & preſerue vs from ſtynkynge & not deſtroye vs, but they teache vs to put our truſt in God and not in oure ſelues nor in no creatures, they draw vs from tranſitory thinges to faſten vs ſure to God, and becauſe we ſhoulde not be condemned wyth the worlde, he plucketh vs wyth his Croſſe from the worlde. Into the which troublouſe ſtate of the croſſe, when maryed couples be caſt of GOD, then haue they the mooſt preſent cõſolacions out of ſcriptures to conforte them, and to cauſe them to reioyce in theyr affliction, as are the holy Pſalmes of Dauid, we haue alſo the godly enſamples of the deare beloued faythefull ſeruauntes of God as were Job, Abraham, Jacob. &c. Item the wordes of Chriſt. Who ſo wyll ſerue me, let him dayely take his croſſe vpon hym and folowe me. And in Jhon, and Paule is full of conforte in hys epiſtles

Aduerſitie tech to know god

Tribulacio is fyer and ſalt.

i.Cor.xi.

mat.xvi.
Joan.xvi.

Ps. xl. xli. xlii.

fites ſpecyally. Hebreus. x. When any of the maried perſones be tempted or troubled wyth ſykenes or any other fortune then ſhulde the tother, conforte hym or hyr wyth theſe counfortable enſamples, Pſalmes, & ſentences of goddes ſpirite of all cõſolacion one ſuffryng wyth the tother, for ſo ſhall the affliccion and croſſe be the eaſylyer borne and loue mutuall the more encreaſed. ¶ Trewe loue ſheweth herſelfe mooſte clerely in trouble and ſyckenes. And yf the one grudge at the tothers ſyckenes he doth agaynſte goddes wyll. And yf he reioyceth at hir or ſhe at hys affliccion, it is a token of lytle loue excepte hys reioyce be in the Lord ſo to conforme hym to the ſimilitude of hys ſonne Chryſte that he myght be lyke hym in glorye.

Syckenes.

How ſeruaũtes muſt be entreated. Job. xxxi.

Paule cõmaundeth you to do to your ſeruauntes that at is iuſt and egall louyngly & frendly vſynge them, remembrynge that youre ſelues haue a maſter in heauen, lerne of Job alſo the ſame for your ſeruauntes are of goddes creacyon as well as ye, dere beloued and his choſen chyldren alſo, yee and your brethren and ſyſters in Chriſt. Let them therfore for theyr laboures haue theyr conuenient food and wages, be not bitter, harde nor iniuriouſe vnto them in nowyſe.

A great offence it is before God to kepe the

labourers

labouringe ſeruauntes wages frō hym James ſayth vnto ſuch ryche mē. Beholde the hyre of the labourers that haue reaped downe youre feldys (whych hyre ye haue kept bak by fraude) cryeth and the complaynt of the labourers is entred into the eares of the Lord of Sabbaoth. Iac. v.

Ye haue had good dayes vpon erth, and lyued at your pleaſure and delyghted your hertes, but it is onely agaynſt the daye of your ſlaughter. So James ſayeth that the defraudyng of mens wages wyl be at laſt a ſlaughter. Manye men vſe theyr ſeruauntes as ſlaues and beaſtes, & therfore is theyr extorted ſeruyce vnprofytable & vnfaythfull to ſuch cruel mayſters, more faythfull is the ſeruyce done of loue then for feare & compulſyon

The dewtye of ſeruaūtes

Agayne the ſeruauntes muſt laye a parte all euel condicions, pryde vnfaythfulnes, brawlyng and murmurynge, pykynge and tales tellynge, remembring Pauls exhortaciō, ſaying ye ſeruauntes be obedient to your maſters wyth feare and tremblynge in ſymplenes of youre herte, as vnto Chriſt, not with eye ſeruyce as mē pleaſers but euē as the ſeruaūtes of Chriſt, that ye maye do the wyll of God from youre hertes wyth good wyll. Thynke that ye ſerue the Lorde and not men.

¶ The .xviii. Chapter.

How chyldren ſhuld be well and godly brought vp.

Womē ſhuld nourſe there own chyldrē

GReate ioye & quietnes it bryngethe to the parētes to ſe theyr childrē godly & vertuouſly brought vp. And agayne, beſydes ỳ ſorow ỳ euell brought vp chyldrē bring to theyr parentes, yet ſhall they render a ſtrayght rekenyng to God for theyr euell bryngynge vp of them. The woman ſhulde noryſhe theyr owne chyldren wyth theyr owne breſtes or thē yf they maye not for weaknes, yet oughte they to ſeke honeſte and godlye nourſes of ſober lyuynge that wyth theyr mylke they myght drinkin alſo vertewe. And the parētes eſpeciallye the mother muſt endeuour to ſpeake fyrſt to the chyld perfectly playne and diſtincte wordes, for as they be fyrſt enformed to ſpeake ſo they wyll contynew. Caius and Tyberius the ſonnes of Cornelia Grachy were ornate and eloquent in theyr ſpeche for theyr mother was eloquent of tongue.

Caius & Tiberius.

And euen from theyr infancy forth let the parentes teach theyr chyldren no fables nor lyes nor no vayne nor lyght communicatiō but that onely which is godly, honeſt, graue and frutefull let it be planted in theyr new hertes.

They muſt teach them fyrſt certayne godly ſentences, though they yet can not vnderſtande them, yet let them commende them to memory and practyſe them in ſpeche tyll they maye here after the better perceaue them, as are theſe folowyng.

Sentences to be taught chyldren in ther tendre yong age.

As certaynely as thou ſeyſt the heauens and the earth, ſo certaynly muſte thou knowe, that there is one inuyſyble, one alone for all ſuffycyent, hauing hys beyng of hymſelfe, & all creatures ther being of him.

Heauen and earthe and all that was made, is of goddes owne creacyon. God is the mooſte hyghe goodnes. Wythout God ther is nothing good. God nedeth no creature to be ioyned with hym in hys dedes and counſelles to forgeue, dampne ſaue or helpe. It is the alone that vpholdeth all the worlde, preſerueth it, and gyueth euery thyng the lyfe & beynge, whyche it hath. He is louyng gracious and mercyful to them that ſo beleue and truſt vpon him.

God is trewe, and iuſte, and holye in all hys workes, God loueth vertue, and hateth ſynne & vyce. It is good that God commaundeth, and euell that he forbyddeth God punyſheth ſynne & euell. A man muſt loue God aboue all thynges. He may not murmure agaynſt god, but be wyllynge and thankfull in all aduerſite to beare it. He muſt call onely vpon God, and complayne to hym onely in all hys nede. And here muſte

The Lordes prayer.
The articles of the fayth
The ten commaundementes
The prouerbes of Salomon.

the chyldren be taught thus to praye. Oure fa-
ther which arte in heauẽ &c. And to expreſſe the
articles of our fayth diſtinctly & perfectely. And
in proceſſe of tyme lerne thẽ truly to vnderſtā
them, and the ten Commaundementes alſo by
herte. Then teach them the Prouerbes of Sa-
lomon and the boke of the Precher, and ſuch co-
mon ſentences as are theſe: Vertue excelleth all
thynges. To lye is the mooſt ſhamefull vyce of
all. Thou ſhalt hurte no man, but profyt euery
man. Speake euill of no man. Backbyte no
curſe no manne. All men are brethren. And ſuch
lyke godly ſentences, lette them be planted into
yonge hartes. Aboue all thynges ſhall ẏ parẽte
vſe godly & honeſt conuerſaciō in the preſẽce of
theyr chyldren, teach them more vertue & good-
nes, then theyr wordes. For wordes althoughe
they maye do muche, yet ſhall good enſaamples
of lyuyng do more to the yougth. Let not your
chyldren be conuerſaunt with euil perſons and
lyght company, let them not heare vnhoneſt nor
wanton communicacion, nor ſe no ſynful ſygh-
tes. The parentes muſt vſe them ſelues before
them as before GOD and all honeſt people.

Cato.

Cato the wyſe Senatour of Rome expelled T
tus Flaminius out of the counſel, only becauſe
that in the ſyghte of his yonge doughter he em-
braced his wyfe.

Chri

Chriſten folke ſhulde remember the fearfull ſentence of Chriſt, ſayeng: Who ſo euer geueth occaſion of euell to any of theſe yonge chyldren that beleue in me, it were better for hym to be drowned wyth a mylſtone tyed about his necke. Thou muſt diligētly beware, leſt any in thyne houſe geue any euell enſample and ſpeke that is naught to in theyr preſence. And take hede leſt thou receaue any perſone into thyne houſe, that maye ether by worde or dede corrupte thy chyldren or ſeruauntes. Remember that euell ſpeach maye ſoone corrupte & deſtroy that which thou haſt bene long in plantyng & buyldynge. Wanton and euell communicacion (ſayeth Paul) corrupteth good maners. And begynne by tymes to plante vertue in thy chyldrennes hertes: for late ſowynge bryngeth a late or neuer an apte harueſt. Yong braunches wyl be bowed as thou wylt, but olde trees wyll ſoner breake than do ſo. And what ſoeuer good lycour is put firſt into a newe earthen potte, it wyll kepe the ſent therof euer after, if it therin ſtand any reaſon.

Mat. xviii.

Begynne be tymes.

And as for the yeares to ſet the chylde to the ſcole, fyrſt conſyder the apte ſharpenes of witte therof, for ſome are apte at fyue yeares, & ſome not before ſyxe or ſeuen yeares. And what they ſhall be fyrſt taught, it is ſayde before.

And here muſt ye choſe out diſcrete, learned &

The ſcole maſter.

godly maſters for your chyldren, which ſhall ac
cordyng to theyr capacities ientlye & wyſely in-
ſtructe them, as is contayned in theyr primers
in Engliſh and dialoges as are there made for
them, which whan they can read both prynted
and written letters, and can well commyt that
at they haue lerned to memory, ſayeng it diſtinct
ly & perfectly by hart, thē let thē learne to write
to caſt a compte, to cyfer, adde, ſubtrah, &c. And
let them exercyſe theyr penne and theyr tonge
in readyng diuerſe prynted bokes pertaynyng
to the holye ſcriptures, and come to & heare the
trewe prechers of Gods word, and in ony wyſe
let them not heare the papiſtike preacheres, and
whan they come home from any good ſermon
aſke thē what they haue borne awaye, & exhort
them to marke diligently another tyme and to
rehearſe it when they come home. Let them ſay
the graces at the tables. Let thē prepare the ta-
ble & ſerue you therat clenly and manerly. Let
thē ſpend all the tyme in vertuous vſes & neuer
be ydle, for the tyme of yougth is precioſe and
paſſeth away ſwyftly. Be ye circumſpecte, o pa-
rentes in fedyng and apparellyng your childre
let thē not be paumpered vp to dilicately with
meates & wines, nor yet arayed to ſumptuouſly
& proudly. Daniel was as wel lyking & as pure
of cōplexion with a meſſe of potage euery day

Godly counſell for the ryghte bryngynge vp of yougth.

[illegible]

Math. x.

and

& a draſt of water as were they ẏ were fed every daye of the kynges table. Exceſſe of meates & drynckes in yougth and gorgious apparell is ẏ waie vnto glotony, dronkennes & lechery, and the way to pryde & al maner of vyce neuer to be plucked from thē in age. For the which enormities & vyces, theyr parentes & vpbryngers ſhall gyue ſtrayght rekenyng vnto God, let not thy yougth cūme out of thy dores nether by day nor nyght without thy lycence: and take a rekenyng of theyr behauyoure in thyne abſence. Suffre thē not to come into any lyght wantō cōpany.

Gorgio⁹ apparell & delicious fare oughte to be eschewed in children.

Correction.

Se that ye correcte thē dewly & diſcretely for theyr faultes, ſo that they ſtand in great feare & awe of the, and if wordes wyl not reclayme thē than take the rod or weapō of correcciō diſcretely vſed. For the rodde of correccion miniſtreth wyſedome, but the chyld ſuffred to do what he lyſteth, is ẏ confuſiō of his mother. And who ſo ſpareth the rod hateth the childe, but he ẏ loueth him, nourtereth him in tyme: the childes hert is ful of folyſhnes, but the rod of correcciō dryueth it forth. Better it is that chyldrē wepe thā olde men. Se that they ſweare not, ſteale not, nor vſe no vnlawfull games, be not to rough nor to harſhe with them, but ſo order youre ſelues to them that they maye both loue and feare you.

Pro. xix. and xiii. xxii. and xxiii.

¶ The. xix. Chapter.

Chyldren wherunto they be apte, lette them learne that ſcience or handye crafte.

CONſyther well wherevnto thy chylde is naturally enclyned. And vnto that occupacion let him be put to: many mē nowe a dayes al be it they ſe theyr chyldrē apt vnto letters ⁊ good learnyng hauyng ſubſtaūce ynough to fynd thē therat, yet wyll they not ſuffer them to contynewe therat, becauſe thē ſelues cā not fauour it, or els they ſe no aduauntage worldly folow, but great trouble ⁊ ꝑſecuciō, which worldly mē in thus doyng declare thē ſelues vngodly deſtroyers both of them ſelues theyr chyldrē ⁊ of all common weales ⁊ congregacions. For what publique weal, towne, cyte or paryſh can be wel gouerned, wythout ẏ Prince, ruler, preſte, or biſhop be lerned in gods lawe, Prophetes and in his goſpel: what is the cauſe of all this diſſenciō cruell ꝑſecucion, tyranny, euell lawes making vniuſt actes, falſe religion, wycked ordinaunces ⁊ vngodly decrees ⁊ inſtitucions, but onely the blynd ignoraunce of vnlerned rulers: which meaſure all thyng after theyr owne fonde fleſhly affectes and reaſon beſydes all ſcriptures: ⁊ wolde haue theyr owne carnal wylles to ſtonde in the ſteade, yea rather to be aboue God ⁊ hys lawes. In tymes paſte, when men ſawe ſo many ſpirituall promocions vnto ryche byſſhopryke, benefices,

Why menne nowe ſet not theyr chyldrē to ſcole.

nefices, deanryes, Abbayes, Pryories, chaunceleerſhyps. &c, then they dyd ſet faſt theyr chyldrē to ſcole, to make them poppyſh preſtes, ydelly to lyue by other mennes ſweates, but nowe they ſe howe labourouſe and perillouſe an office it is to preach and to teache Gods worde purely, freely and faythfully. And how vnthankeful an office it is to rule cominalties after iuſtyce and equite, and what an heuye intollerable laboure it is to miniſter iuſtyce and iudgement after Gods worde, lookyng for no aduauntage, but to be a comon ſeruāt for the comon wealth ſuſtaynyng ſuche intollerable burdens, laboures and perels, as the offyce dewly miniſtred aſkethe, no man is glad to haue his chylde learned vnto ſuch vnprofitable and labourouſe endes. It was once an holy ſacrifyce to God for a manne to dedicate his doughter or ſonne vnto Freres, Clare, Benet, Thomas, Auſten, Mary &c. ydelly to lyue in all fylthines, whā riches, dignites & worldely vayne worſhyp and priuate profyt followed or rather whē they gredely aſpired and folowed it. But nowe whan the comon laboure, godlynes, and the publique profit of all comō weales & congregacions depend vpon it, no mā regardeth nether good learnyng nor vertue, ſo far of are they nowe to ſet theyr chyldren to godly ſcoles. When yougth was nothynge apte to good letters, and when there was no good learnyng nor no good teachers, then well was he yͭ might ſette his chylde to ſcole. But nowe when yougth was neuer ſo apte to good learnyng as it is this daye, learnynge, & good letters neuer ſo plenteouſly floryſhyng, reſtored and redact into ſuch compendious cleare briefneſſe, neuer ſo good, diligent and learned maſters, neuer ſo plenty of ſo good and playn bokes prynted, neuer ſo good cheape, the holy Ghoſt as it were into mennes mouthes mercifully offerynge hys gyftes, and yet wyll there no man open his mouth, his eyes to ſe ſo cleare lyght, nor his eares to heare ſo pure, manifeſt and holeſome doctrine, euen the worde of theyr owne ſaluacion. For oure vnthanckefulnes, therfore all theſe infinite heauenly benefites ſhall be takē frō vs, & giuē to ſome other naciōs, as to the Turkes & Iewes, whych ſhall than befullyer then we receaue them. And we ſhall haue the popyſh preſtes wyth all papiſtrye haltered and captiued vnder hardnecked Pharao in myer and claye neuer to be delyuered out of that periury ſeruitute of his intollerable bondage.

An exhortacion to the chriſten parētes.

But nowe therfore O ye Chriſtien parentes ſeyng that your yougth is now by the fauoure of God endewed wyth ſo good wyttes inclyned vnto good letters, let not the graces & gyf-

tes

fes of God be offred you in vayne, but exercyſe them in good autors both Greke & Latine, and in noble hiſtories, in Logyke, Rethoryke, and in the tonges, let them read the holy Byble, and commend it to memory, & ſo ſhall they in tyme to come be profitable vnto the comon wealthe, whervnto they are borne.

And ſuch as are apte to handy occupacions, let them be ſet to the which be mooſt profitable & neceſſary for a cõmon weale, as for payntyng & keruynge wyth ſuche lyke, they are more curyouſe than neceſſary, And conſyder that all iuſt and true occupacions iuſtly exercyſed and vſed, Goddes bleſſyng maketh them to proſper, and the true doers and labourers in theyr callynge and byſſyng make them ryche. Euery man to put his chylde to that maſter which is mooſt excellent and connyng in that craft, it is no nede to monyſhe, nor to exhorte your chyldren to be trewe, of fewe wordes, faythfull in dedes and promiſes, diligent and ſeruyceable to euery man obedient to theyr maſters, clenly, quycke, handſome and wyllyng to do theyr commaundementes.

Nowe when thou haſt perfectely learned thy crafte, it ſhall be profitable for the to trauel into ſtraunge countreyes, to ſe the workyng and hãdlynge therof amonge other nacions, wherby

Trauaylyng among ſtrangers.

where thy ſelfe mayſt lerne both a perfayter practyſe and alſo more experience, or els they of the maye learne the ſame into thy nowne profyte. And in ſo trauaylynge holde thy ſelfe modeſt, ſtyll and ſobre, medlyng not beyonde thyn own facultye. Be gentle, frendely, faythfull and curteous to them, conformyng thy ſelfe vnto their honeſt faſhions and godly manners. Beware of euell company & dronkenes, beware of lyght & wanton women, learne no vyce nor euell maners of them, but only vertue & ſuch occupacions as are profitable, bryng home cōnyng & vertue & no ſyn nor euell maners, of which thou ſhalte ſe to much, & to ſpeke of that good is. Cutte clothes & iagged & al to bagged hoſen dyſfigure and deforme honeſt perſons, & declare lyght wit and wantonnes in the harte.

But before all theſe experiences ſeakynge, ſe that thou prouidest thy chyldren honeſt mates (if they deſyre it) and let the rather togither liue at home, and not the one to departe any longe tyme from the tother for trauaylyng in ſtraunge countreys, bryng ſome yong euell diſpoſed perſons into great inconueniences and naughty lyuyng, as it was wonte to be ſayd of the Rome runners neuer to be good after.

¶ The .xx. Chapter.

Let not your yõg daughters be to proudly & coſtly apparelld, but modeſtly & honeſtly: for thys gorgyouſe apparel is not els but a minſtrelſy, pypyng up a daunce vnto al lechery. Remẽbre that Peter ſaith: That the apparel of women may not be vtwarde imbroydred oute layd hear which is an whoriſhe faſhyon, nor in hangyng on of golde or puttyng on of coſtelye gorgyous flaryng clothes, &c. The vtward light apparell declareth a corrupt proud and ſinfull inward hert. Let ſhamefaſtnes chaſtite, modeſty, mekenes few wordes ſadnes and ſobrete be the yong womans aparell to ſette forthe hyr beawty: For after thys maner, in the olde tyme ſayeth Peter were holy yonge wemẽ decked of theyr matrõs, & were obedient to theyr houſbandes. As was Sara vnto Abrahã, callyng hym Lorde, whoſe doughters ye are as longe as ye do well. Let the ensamples of Rebecca and Rachell be at youre eyes, whych godlye and fayer women deſyrynge and ſekyng the loue of theyr houſbondes were glad to pleaſe them. Lerne alſo of Paule howe to tyer your ſelues. Beware ye wound not your pouertye and proude hert with precious and ſumptuouſe aparell, yf ye wyll go forthe in your prowde araye, ſo neglecte you the doctrine of god and procure youre ſelues dampnacion.

yong wemens apparell.

1. Peter iii

1. Tim. ii

But yf ye ſaye, ye decke your ſelues to be the more clenely, & ſo to pleaſe youre huſbandes, I tell you agayne, that ther is a meane & meaſure in euery thynge, & accordynge to euerye ſtate & degree ther is a comlye apparell, which comelynes and meaſure no honeſt huſbond nor honeſt wyfe wyl be glad to trãſgreſſe & excede. Such exceſſe & pryde maye procure the dyſhoneſtye & harme to thy huſbonde.

Whether gẽtle wemenne may go ſo cythely appareld.

As for tentle wemen & ſuche, as are of noble byrthe, whether they maye excede in lyght & wãton apparell, or in apparell to coſtly. I wyl firſt aſke them whether they be Chriſten & faythfull wemen or vnfaythfull: If they be vnbeleuers then let them walke as they lyſte. And the more gorgyouſe tenderlynges they be, the better ſhall they pleaſe theyr head the deuyll. And ſeynge they haue wanton proude ſpyrytes, they muſte nedes haue lyke garmentes to declare what they be within in herte and mynde, with theſe wemen I wyll not wreſtle. But yf they be Chryſten faythfull wemen, they maye well knowe that the holy Apoſtles Peter and Paule haue wrytẽ theyr exhortaciõs for ſober apparell, vnto them which haue ſuch ryche Jewels, ſtones, gold & ſyluer, & not to poore women, that haue them not. Seyng then that the word of God is pryncypally ſpoken to you that be tentle womẽ of noble parentes whych haue theſe ryches and Jewels to laye the awaye wyth all youre pōpe and pryde, & wylbe taken for Chryſten folkes, then folowe you the exhortations of the mynyſters of Jeſu Chriſt.

Moreouer ye ſhulde remember what is the very nobilite, & what maketh gentle men and wemē, that it is not apparell, but mekenes, gentle behauyour, diſcrete conuerſacyon, prudence, wyſdome, lernynge & vertue. And they that in Chryſt Jeſu are baptyſed, are baptyſed into one body of Chryſt, where we are all one & no difference betwixte noble nor bloude, poore nor ryche Galat. iii. And therfore in thys reſpecte there is no boaſt to be made of bloude, but remember of noble quene Heſter, whych ſayde: Thou knoweſt my ſtate o Lorde, & that I hate the ſygne of preemynence & worſhyp whych I beare vpon my head, what tyme I muſt go forth to be ſene & that I abhorre it as an vncleane clothe, and that I weare it not whan I am quyet alone by my ſelf. GOD therfore hath geuen you ryches to dyſtrybute them to the poore, & not to maynteyne your pryde therwyth. So were Jewelles beſtowed euen amonge the Heathē, for at Rome was a lawe called Lex Oppia, wherby all pompe & exceſſe of rayment was forbodden all honeſte wemen, & they were commaunded that

What make ye true nobilite.

Why ryches be geuen to menne of nobilite.

none (how myghty or ryche ſoeuer they were) ſhulde not weare aboue an vnce of golde vpon theyr bodies.

Cyprian

Cypriane ſayeth that wemen, albe it they be ryche, yet therfore ought they not to vſe the more pompe & pryde, but to knowe thoſe onelye to be riche, which are erneſt in godlye workes, & helpyng the poore. A ſhamefull and blaſphemous thynge it is, to weare ſyluer, golde, veluets and ſylkes, and to ſuffer the poore to want clothes & foode, yee ſhe that proudlye decketh her ſelfe, deſtroyeth hyr owne ſoule, & geueth other folkes occaſyon of deſtruccyon. For ſhe ſtereth vp euell affeccyons and luſtes in them that beholde hyr, yee ſuch one is poyſon and ſwerde to the that ſe her. Nether may ſuche gorgyouſe flatrynge prowde wemen be iudged godlye nor honeſt. And therfore ſayde Paul, That euerye woman commyng into the church to pray or to heare the worde preached muſt be honeſtly couered, and eſpecially hyr heade, for yf ſhe come in bare headed or ſhewyng any parte of her heare (as ſome laye it out, and manye haue borowed heare) ſhe diſhoneſt hyr head which is hyr houſband: let them therfore be decked and couered wyth comely vailes for the angelles whyche are the miniſters and meſſagers of God. And what madnes were it to come into the church vnder

Mark thys well o ye ge al women

i.Cor.xi.

Marke Mala.ii.

a piea pretence of humblenes to pray to God for grace, wher by ſuch proude faſhyons thou prouokeſt hys heuy wrath vpō the: It were better for ſuch people to be thruſt into a ſacke, with a myl ſtone hanged aboute theyr neckes (as Chriſt ſayeth) drowned, then thus to offende anye one of the leaſt in the congregacyon.

What ſhame God threateneth vnto ſuche prowde perſonnes, ye maye reade Eſa. iii. ſayinge: That for the chaynes of golde they ſhall haue halters of hempe and fetters and roles of yerne for theyr muſke and pomaumbers, they ſhal haue ſtynke for theyr brodred heare euerye man ſhall ſe them balde, and for theyr ſtomachers of golde they ſhall weare ſack, whyche all wythe a myſerable deſtruction of Iſraell and Iuda by the Aſſyryans and Babylonites came iuſt lyke to paſſe in the dayes of theſe kynges Ioachas Ioakim and Zedechias. Wherfore let euery honeſt woman accordyng to hyr ſtate & abilite be comely clenly and honeſtely apparelled auoydynge all ſluttiſhnes and vncleanlyneſſes, and ſo teche theyr children and refrayne from all exceſſe and ſuperfluitie, that God may be prayſed & noman offended at your apparel, rather garniſhed with vertue & inward honeſtye for ſo pryde whych procureth you enuye, and it wyll in concluſion haue a ſhamefull fall.

xxiii. cha. iiii.
Lib. Reg. &.
ſo forth.

¶ The .xxi. Chapter.

¶ Howe daughters and maydens muſt be kepte.

Heare.

Now to returne to yong daughters how they ſhuld be enſtructe in prayer & knowlege in theyr chriſte religiō according as it is ſet forth in dialoges & inſtitucions of ŷ chriſtians, yet ſhall they not be to buſy in teachyng & reaſoning openly, but there to vſe ſylence and to learne at home, openly to heare, and at home let them reaſone and teache eche other. Neyther wolde I haue them euer ſhutte vppe, as it were in cage, neuer to ſpeake nor to come forthe, but ſomtymes to ſe the good faſſhions and honeſt behauiour of other for to kepe thē euer in mew is ynough eyther to make them ſtarcke fooles, or elles to make them naughtes, when they ſhal come abroad into company. As for this thyng, euery diſcrete parente ſhall knowe by the aforeſayd rules howe to order them, to auoyd all wātonnes and nyceneſſe in wordes, geſtures and dedes, to eſchewe all vnhoneſt games and paſtymes, to auoyd all vnhoneſt loues and occaſions of the ſame, as vnhoneſt daunſynge, wanton communicacion, company wyth the rybaldes and fylthy ſpeakers, teache them to auerte theyr ſyght and ſences from all ſuch inconueniences, let them auoyd ydlenes, be occupied ether doinge

Good counſell for mens daughters & maydes.

ſome profitable thyng for your family, or elles readynge ſome godly boke, lette them not reade bokes of fables, of ſond and lyght loue, but call vpon God to haue pure hartes and chaſte, that they might cleue only to theyr ſpouſe Chriſt vnto hym ma[illegible]y fayth, which is the mooſt pureſt wed[illegible]os all, pure virgins, beyng both maried a[illegible]maried. Euell wordes, ſayth [illegible]aul [illegible]e good maners, vnclennes and [illegible] let them not once be named amõg yo[illegible] no fooliſh rybaldry talkyng, nor light ieſtyng, which are not comely, but be occupied in prayers and thankeſgyuynge. Bokes of Robyn hood, Beues of hampton, Troilus, & ſuch lyke fables do but kyndle in yces lyke lyes and wanton loue, which ought not in yougth wyth they fyrſt ſpettle to be droncke in, leſt they euer remayne in them. If ye delyght to ſynge ſonges ye haue the Pſalmes and many godly ſonges & bokes in Engliſh right frutefull & ſwete. Take the new Teſtament in your handes, & ſtudy it diligently, & learne your profeſſion in baptyme to mortify your fleſh, and to be reuyued in the ſpirite, learne the vſe of the Lordes ſupper, to remember his death, and to gyue hym perpetuall thankes for thy redemptiõ. Mothers muſt alſo teache theyr doughters to worke, to loue theyr huſbandes and chyldren. And lette them laye

theyr

Bokes of fables of fond & lyght loue women ought not to reade.

Ephe. v.

Lerne them to worke.

their handes to ſpynne, ſewe, weaue. et c, For the nobleſt women, bothe amonge the Heathen Romans and Grekes & Hebrewes had greate commendacyons for theyr houſwyfly workyng wyth theyr handes, as ye maye reade of Salomon, ſayenge: he that fyndeth an honeſt faythfull woman, ſhe is more worth then precious perles. The herte of her huſband maye ſafelye truſt to her. All the dayes of hys lyfe wyll ſhe ſeke hys profit. She occupieth woll and flaxe, and laboureth gladly wyth her handes. She is lyke a marchauntes ſhippe. et ce. It is expedient that a man handfaſt not his daughter before he hath good experience of hyr houſewyfeye, & gouernyng of an houſe. For it becometh hir better to haue a payer of roughe and harde handes, then to be fayer & ſofte gliſteryng with rynges or couered cōtynually wyth ſmothe glou [illegible] let the parentes be ware that they bryng [illegible] not vp to tenderly wantonly and delicately [illegible] to nycely. And at dew tyme let thē be prouyded for, ſo that they maye gouerne theyr owne houſes wyth theyr owne huſbandes.

Pro. xxxi.

Fyrze handed and tender fyngered women are not to be prayſed.

Thus moche haue I ſpoken concernyng holy wedlock accordyng to the Scriptures of god. Deſyryng all men, that ſhall reade thys lytyll treatyſe hereby to take an occaſyon to ha[illegible] deteſte all vnclennes, & godly to embrace holye wedlock wedlocke, which is honorable among all perſones, and ſo to lead theyr lyfe here in all godlynes and honeſtie, that after theyr departure oute of this world, they may reygne for euermore in perpetuall glorye with the Brydegrome Jeſus Chriſt, to whome be all honoure and prayſe worldes wout ende.

AMEM.

⁂

¶ Gyue the glory to God alone.

◆

¶ Here after foloweth a table wherby thou ſhalte fynde, in what leafe euery Chapter begynneth, what is cōtayned in ẏ ſame chapter, & alſo al other principall thiges cōtayned in this boke.

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¶ A deuout and godly prayer for al degrees and eſtates, made vpon the hōdred & fyftene Pſame, right neceſſary to be ſayd of euery Chriſten mā in this our tyme.

O Bounteous Lord and mooſt
merciful father, for aſmuch
as we know right well and
are perfectely perſuaded, that with Heb.xi.
out fayth it is not poſſible for vs to
pleaſe the nor yet to worke ony thĩg
that maye be pleaſaūt in thy diuine
ſight (for what ſoeuer is not of fayth Roma.xiiii.
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true, chriſten, lyuyſh and workynge Joan.i.
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vs thy ſonnes, which alſo worketh
by charite, mortifyeth carnall affectes,
renueth the lyfe, encreaſeth vertues,
garnyſheth the conuerſacion

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